The Outlook

MAY 31, 1913

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The Sulzer Primary Fight

Governor Sulzer, of New York, is showing himself a vigorous and effective political warrior. Having been defied by the machine of his own party through the defeat of legislation which he regarded as essential for the carrying out of the party pledges, he has in turn defied the machine. He has now undertaken a campaign before the people of New York, and is gaining recruits to his cause. The issue over which the fight is taking place is that of direct primaries. To the people of many Western States this seems strange, for in those States that issue has long been settled. In this respect New York is belated. It is not the first time, however, that direct primaries have been an issue in that State. It is not even the first time that a Governor has found himself at odds over it with the organization of his own party. In New York, as elsewhere, the machine leaders of both the Democratic and the Republican parties have been continually and consistently opposed to direct primaries. In a matter like this which threatens the power of an oligarchy the oligarchs are non-partisan. Governor Hughes had to fight the Republican machine leaders in league with the Democratic machine leaders. Now Governor Sulzer has to fight the Democratic machine leaders in league with the Republican machine leaders. One way by which these machine leaders have attempted to fight the Governor has been by pretending to acquiesce in the plan for direct primaries. As a part of their campaign against direct primaries they passed the so-called Blauvelt Bill. This bill, while purporting to make it unnecessary to secure as great a number of signatures for independent nomination as at present, would actually in practice have increased the number of requisite signatures in some districts; it retained the inexcusable provisions of the present law which enable the party machine to use the party funds and the party emblem for the advantage of its own factional interests, even against the will of an overwhelming majority of the party; and it made it as difficult as it now is for any movement within the party in opposition to a corrupt machine in control of the party to frustrate the cunning attempts of the machine to divide its opponents' followers. It is not necessary to go into detail with regard to this bill. Governor Sulzer vetoed it, and in his veto message he did not mince words. He called the bill a fraud and declared that it must be branded as enacted in bad faith. From that time on the Governor's gage of battle was at the feet of the Tammany leaders and their allies.

Governor Sulzer's Bill

Very wisely, Governor Sulzer did not trust to generalities in setting forth his side of the controversy. As Governor Hughes did before him, he put his recommendations in the form of a bill. This, known as the Sulzer Bill, is in many respects like the bill which Governor Hughes advocated, known as the Hinman-Green Bill, but, as might naturally be expected in a Democratic measure, distributes more widely among the voters both power and responsibility than did its Republican predecessor. One of the distinguishing features of the Hughes measure was the provision which required the party committees to propose candidates who would be passed upon by the party voters. In case the party voters approved the candidates proposed by the committees, there would be no other candidates proposed to compete with them at the primaries; but if the party voters or any large number of them disapproved of the committees' "designations," as they were called, the party voters could by petition place other candidates in opposition. This

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feature of the Hughes Bill was adopted in a law that is now in effect, but it was combined with other features that made it almost impossible, if not wholly impracticable, to oppose the committee designations with any hope of success. This feature of the Hughes Bill was thus discredited. We think that if it had been fairly tried it would have proved valuable, for it would have forced the party committees to show their hand unmistakably to the party voters. Under the present circumstances, however, it did not seem wise or desirable to incorporate this feature in the Sulzer Bill. It is said that other provisions of the bill will make it impossible for the party organization to conceal its purposes or hide its real preferences. According to the Sulzer Bill all party candidates (except those for town, village, and school district offices) are to be nominated directly by the party voters. The party voters, moreover, will elect the party committees in this wise: The party voters in an election district will choose a committee member to represent that district on the county committee, and the party voters in that election district will unite with those of the other districts in the assembly district to choose a county member who will represent that assembly district on the State committee. The other committees are to be made up as sub-committees of either the county committees or the State committee. No faction will have the right to use the party emblem or the party fund, to promote the nomination of candidates preferred by that faction. The voters will be required to make a separate mark for each name; they cannot vote for a list of candidates by making a single mark. By reducing the number of signatures needed for a designating petition, it is made comparatively easy to get a name on the primary ballot. Certain administrative features of the present law are revised, and provision is made for the election of United States Senators by the people. How about the party platform? it may be asked. That will be framed by a party council consisting of the State committee, the candidates for the State Assembly, and, except in gubernatorial years, members of the party in the State Senate; and, in gubernatorial years, in place of the latter, there will be candidates for the State Senate and candidates for State offices. The bill is a good one. It deserves the support of all good citizens without regard to party, and it is receiving support that is distinctly non-partisan. Among the Governor's most active supporters are members of the Progressive party and Republicans, as well as Democrats.

A Good Veto from Mayor Gaynor

Mayor Gaynor, of New York City, has vetoed a bill which would have taken out of the hands of the police the enforcement of the laws for the suppression of vice and have placed it in the hands of a newly created department to be called the Department of Public Welfare. The idea back of this bill was that dealing with vice is a prolific source of graft, that if the police officers could be relieved of this they would be relieved of the temptation to graft, and that therefore the evils that have appeared in the police department would be largely banished. So this bill was drafted, and was passed by the Legislature. The corrupting work of suppressing vice would be, according to this bill, in the charge of a sort of special vice police under the administration of a welfare board consisting of seven members. The arguments against such a proposition are many. If a vice board, why not a push-cart board? because the police in dealing with push-cart men are tempted to the meanest kind of petty extortions; why not a saloon board? because the police in dealing with the saloons have notoriously tolerated lawbreaking for a price. The whole tendency of modern municipal administration is to concentrate responsibility. To substitute for a single-headed police force, in dealing with some of the most difficult police problems, a seven-headed force is to fly in the face of all recent municipal experience. Still further, it does not seem on the surface probable that it would be easy to find men of character who would be willing to devote their whole time as subordinates to the rough work that is connected with the suppression of vice, and it would seem likely that such a Welfare Department would attract to itself the kind of men who would be least fitted in character to do its work. Naturally, if the Mayor had consulted his own convenience, he might well have signed the law, for the proposed Welfare Board would have relieved him of some of his most perplexing and distressing responsibilities, and he could have justified himself on the ground that the bill was advocated by many good and intelligent and experienced people. The Mayor's veto is therefore creditable to him as a public-

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spirited official, as well as promotive of sound municipal government.

The Tariff Bill in the Senate

The first important vote taken in relation to tariff matters in the Senate was that by which, in a division of 41 to 36, the Senate refused to hold public hearings on the bill. The vote was generally regarded as indicating that the influence of the Administration in holding the party together was strong enough to control the final action of the Senate, although this can be ultimately known only when the bill comes back from the Finance Committee. In the debate as to public hearings the reasonable suggestior that it would be no more than right for the Senate and the country to know the claims of important industries was deemed of less importance than the argument that what the industrial world wants is quick action and an end to suspense. The fact that the proposed revision has not the guidance of authoritative reports from a tariff board or commission is one strong reason why such hearings might well precede action. On the other hand, it is said that to hold anything like adequate public hearings would consume time uselessly; that the Democratic party is following out its own methods of revision as distinct from those attempted by its party opponents, and that it is justified in concentrating the fight on the tariff bill along general lines rather than allowing it to fall into a series of single combats and small skirmishes on specific schedules. The sub-committees of the Finance Committee have allowed the filing of briefs from the various interests involved. The proposal of Senator La Follette to send out a list of twenty questions to manufacturers and others interested in the tariff was still under consideration last week. The Chairman of the Finance Committee, Senator Simmons, believes that reports from the sub-committees will be ready by the end of the month; while Senator Hoke Smith is quoted as saying that the Democratic leaders will be gratified if they get the bill again before the Senate by the middle of June.

Japan and America

With the signing by Governor Johnson of the Webb Alien Land Law the matters in discussion between the United States and Japan naturally came into the field of diplomacy. As neither the Japanese protest against the California legislation, nor our Government's reply, has been published, the comments of the press have largely been conjectural. It is evident that our Government's reply to Japan was exceedingly courteous and friendly, and that the President and State Department did everything in their power to make it clear that the Japanese representations were receiving the fullest possible attention, and that in future negotiations everything possible would be done to deal with the matter amicably and reasonably. The first reports from Tokyo as to the reception of the reply were most encouraging. No mob demonstrations followed the signing of the Webb Law, and it was intimated that the Japanese authorities were impressed by the tone of the reply and believed that a satisfactory adjustment of the controversy would follow. In later reports a note of disappointment was, however, evident. This was based largely, it is reported, upon our Administration's declaration that the California law is not in violation of Japan's treaty rights, and more especially upon the reported suggestion that the matter should be left in abeyance until a referendum vote takes place in California. It is said that Japan is inclined to maintain its attitude that the California statute is in violation of our treaty with Japan, and that nothing is to be hoped for from a referendum, nor is it believed that the United States Government could bring about a referendum. In point of fact, there seems to be small comfort to Japan in Secretary Bryan's alleged suggestion as to the referendum; if one is held at all, it will be because the more radical element in California think that the Webb Law is not drastic enough. Governor Johnson has deprecated the idea of the referendum because it would mean long delay in carrying out what the people of the State wished to accomplish through the Webb Bill. He has also declared his belief that if further action is desired it should be through the initiative and not through the referendum. But equally futile is the view, reported to be that of the Japanese Government, that in some unexplained way our Government should *annul* the Webb Law. Japan should understand that no such process comes within the methods of our law and government. If a law violates a treaty, or is unconstitutional, the remedy is not through executive action, but through a decision to that effect from the Supreme Court, obtained through test cases. It is perfectly correct, on the other hand, for

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Japan to propose a new treaty; but such a treaty would require not only the action of the Administration, but confirmation by the Senate. If it is true, as was reported from Tokyo last week, that only a treaty which will admit Japanese subjects to full eligibility for citizenship in the United States would be acceptable, the difficulties in the way of carrying through such a treaty would obviously be great. What California, supported by a very wide sentiment in the United States, really means to prevent is, first, any future entering into this country of large numbers of Japanese laborers; and, second, the founding of anything like segregated Japanese agricultural colonies. Japan is not so much concerned, on its part, about any matters of commercial or political gain as with what might seem racial discrimination against its subjects, or anything that seems like a slight on Japanese honor. It is with these main considerations in mind that the subject must be dealt with—and dealt with ultimately by the United States as a whole rather than by State legislation.

The New President of Cuba

General Mario Gomez Menocal was inaugurated as the new President of Cuba on Monday of last week. In the addresses made at the time and in the comments by the press stress has justly been laid on the fact that, for the first time, and without intervention from the outside, Cuba has peacefully shifted the control of the country from one party to another. This is, beyond doubt, a most encouraging circumstance; and Americans will heartily hope that President Menocal may establish an Administration which will relieve Cuba from the unfortunate results of the Gomez régime. A special representative of the United States was present in the person of Mr. Malone, the Third Assistant Secretary of State. He congratulated the new President on the orderly and peaceful transfer of power in a closely contested election, and expressed the desire that friendly relations may continue between the two countries. At the same time he plainly expressed President Wilson's belief that co-operation is possible "only when supported at every turn by just government based upon law, the consent of the governed, and public conscience." Still more significant was the statement that the American people have no sympathy "with those who seek to seize the power of the government in order to advance their personal ambitions." There are already indications that the more radical opponents of the Conservative party will attempt to endanger the security of the new Administration. If this opposition should, as once before, throw the island into a state of political chaos and make life and property insecure, there can be no doubt that the United States will view such turbulence as cause for remonstrance and, if necessary, intervention. Such a situation, however, is not likely to come immediately, if at all. President Menocal's assurance of certain tax and financial reforms, including a proper system of national auditing and full statements of expenditures to Congress, are practical indications of a sound governmental programme. The new President has been a business man on a large scale, has the confidence of the conservative elements, and his integrity is unquestioned.

Better Relations Between Germany and England

The marriage of the German Emperor's daughter, Princess Victoria Luise, to Prince Ernst of Cumberland, grandson of the last of the Kings of Hanover, seems politically significant. In the first place, it may end the feeling aroused in 1866 during the war between Prussia and Austria, when the Kingdom of Hanover, a German State, sided with Austria against Prussia. George, King of Hanover, found himself an exile because, with the victory of Prussia over Austria, not only was a section of Austria annexed to Prussia, but also the Kingdom of Hanover was annexed. George became an exile. He exacted an oath from his son, the Duke of Cumberland, never to abandon the claim to be King of Hanover. The son kept his word. For a generation the residence of the House of Hanover has been at Gmünden, that delightful Austrian town in the Salzkammergut mountain land. But the grandson of King George fell in love with the daughter of the present Prussian King, who is also German Emperor. The marriage of last week, bringing about a family union, may also bring about a political union ending the controversy. The marriage may mark another and even more important political event—a friendlier understanding between Germany and England. To be sure, the arrival of the King and Queen of England at Berlin for the wedding celebration was signal-

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ized by an unprecedented attention, namely, the escort by two military air-ships of their train to the capital. Yet the really significant event was the Emperor's pardon of the three English spies convicted and imprisoned in Germany some time ago. This act of clemency will be thoroughly appreciated, we are sure, in Great Britain.

Who Will Pay for the Balkan War?

The principal event in the Balkan situation last week was a statement from the Bulgarian Finance Minister. Bulgaria, Servia, Montenegro, and Greece—the Balkan Allies—would, he announced, ask Turkey, whom they had conquered in war, for an indemnity, or compensation for losses sustained by them, of four hundred million dollars. Of this, he added, Bulgaria's share would be two hundred million dollars. Such an increase in the Bulgarian appetite for financial compensation was not altogether unexpected, for recently in the Sobranje, the Bulgarian Parliament, the Prime Minister said:

> The elementary principles of justice demand that we shall be given more than we should have been content with before. Only people of superficial judgment can assert that, after a renewal of the war, we should gain no appreciable advantage.

It is just that Bulgaria should receive a larger proportion of an indemnity than should any one of the Allies, for she has had to spend more money than has any one of them. Whether she should receive half of an indemnity, however, is another question. But this is not the real problem at issue. The question is, Shall there be any indemnity at all? The Allies hold that Turkey is morally responsible for their purely military expenditures, and also for the cost of pensions to the families of those killed or incapacitated, even if she may not be responsible for agricultural and industrial losses due to the war. Their position is thus indicated by the Swiss journal, the "Journal de Genève:"

> When in 1897 the Turks conquered the Greeks, Europe admitted that Greece owed them an indemnity. A similar case occurred . . . in favor of the Russians in 1878 [at the close of the Russo-Turkish War].

Turkey, on the other hand, replies as follows, to quote the Vienna correspondent of the New York "Sun:"

> This campaign, say the Turks [to the Balkan peoples], was to have been a struggle for the emancipation of your co-religionists in Macedonia. That and nothing more. On that plea it was permitted by Europe. But you turned it into a war of conquest. Well, you are receiving an enormous increase of territory. Be satisfied with that. We in Turkey deny your right to ask for money over and above. No defeated belligerent is ever called upon to pay a war indemnity except in return for occupied territory which is being evacuated. You are not going to evacuate any of the territory you occupy. On the contrary, you are insisting on our clearing out of districts which you have failed to capture. Therefore your claim is void in international law. Anyhow, we have no money to give, and your demand could be fulfilled only at the cost of the bondholders, who are French and British subjects. And as you did not wage war against them, they are not likely to pay you the cost of your campaign.

A Possible Settlement

Foreseeing this divergence of view, the Conference of the Powers at London arranged for a special Financial Conference at Paris, to be attended by representatives of the Powers, the Allies, and Turkey. The Conference will shortly take place. It will be interesting to observe its "line up." Newspaper comment in all the countries affected indicates that, in demanding indemnity, the Allies may possibly have Russia's and Italy's support; and that Turkey may have the support of Great Britain, France, Germany, and Austria. The financial interest of two of these Powers is referred to above; in addition, there is an increasingly widespread feeling that the principle of conceding an indemnity to a victorious Power is vicious, and that Russia served civilization well when, at the Portsmouth Conference, she successfully resisted Japan's demands for financial compensation. Of course the Allies may be pressing their demand as a bluff. They regard Turkey as now almost bankrupt, and they must be aware that the imposition of a large indemnity would complete her bankruptcy. The real object of the Allies, therefore, may be to trade off their own money demand against Turkey's expectation that they will assume that part of the general Turkish debt incurred by expenditures in the conquered territories. The Allies naturally object to assuming any debts contracted in oppressing their co-nationalists in the territories in question. A way out might be to balance the Allies' demand for indemnity against Turkey's demand that the Allies shall assume a part of her debt. Thus the financial slate would be wiped clean.

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"Damaged Goods" An interesting experiment in the teaching of moral and social lessons is being carried on at the Fulton Theater in New York City. The play which is being presented there to crowded houses is entitled "Damaged Goods." It is the work of a French dramatist, M. Brieux. The thing which marks the production as worthy of serious attention is not the play itself. In fact, it is hardly a play at all. At best it might be called a one-act play with prologue and epilogue. Nor is it the excellence of the performance, although the acting of Mr. Richard Bennett and his co-workers is on a high plane of excellence. It is the subject with which the production deals and the serious spirit in which it is dealt with that makes the production a remarkable event. The subject is openly and without circumlocution the terrible character of the disease which attends sexual immorality. It is treated with absolute frankness. Syphilis is spoken of as a matter of fact just as our grandmothers would have spoken of consumption or typhoid fever or diphtheria. On the other hand, the disease is treated with the same kind of reserve that one would like to see used in referring to leprosy under similar circumstances. In addition, the danger which it is so difficult to avoid in treating of the evils that spring from the sexual relation, the danger of arousing or catering to a prurient curiosity, is skillfully and completely avoided. The lesson which the play aims to teach has several parts. They may be summarized as follows:

(1) Syphilis is one of the great scourges of the world, standing alongside of tuberculosis and alcoholism.

(2) Its effects are not only personal, they are communicated in even more serious form to wife and children.

(3) A father should be as careful in demanding proof of freedom from sexual disease of a suitor for his daughter's hand as in investigating his ability to support her.

(4) Society should make it impossible for marriage to take place where the man is tainted with sexual disease.

(5) The great danger is lack of knowledge. In the play the cry of victim after victim, father, wife, the sufferer herself, is, "I didn't know."

The play is, above all, a powerful plea for tearing away the veil of mystery that has so universally shrouded this subject of the penalty of sexual immorality. It is a plea for light on this hidden danger, that fathers and mothers, young men and young women, may know the terrible price that must be paid, not only by the generation that violates the law, but by the generations to come. It is a serious question just how the education of men and women, especially young men and young women, in the vital matters of sex relationships should be carried on. One thing is sure, however. The worst possible way is the one which has so often been followed in the past—not to carry it on at all but to ignore it. Moreover, there is large room for debate as to whether either the novel or the drama is the proper vehicle for such education. There is no question, however, that the author of "Damaged Goods" and the players who are presenting it have set about their mission in the right spirit and have accomplished what they set out to do.

Liberals vs. Conservatives in Theology On another page we print a report of the great Presbyterian meeting in Atlanta. Those meetings were characterized by two significant occurrences. One was the movement toward unity between the chief branches of the Presbyterians. It is an event that signalizes the dawn of a new era in American Presbyterianism when representatives of nine-tenths of them have thus drawn together for the first time. One happy result has already been achieved—a plan of organic union between the Southern and United Presbyterians to be reported to the next Assembly of each for consideration. These two thoroughly Calvinistic bodies are unvexed by the controversy between progressive and conservative, not to say reactionary, theologians which has disturbed Northern Presbyterianism. This controversy broke out at Atlanta over a question concerning Union Theological Seminary, and furnished the other chief occurrence of the meetings. It was precipitated by the charge that the issue over the orthodoxy of Union Seminary is one that "lies between true faith and Hindu philosophy masquerading in the guise of Christianity." It seems hardly possible that such a charge could be seriously made. It cannot be considered seriously by any one who is clear-headed enough to distinguish Hindu pantheism, such as described in Emerson's short poem "Brahma," from the Christian truth of the indwelling of God in nature and man. The charge, against the Semi-

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nary, of graduating heretics was indignantly repelled on the following Sunday in Dr. Henry van Dyke's sermon at the ordination of his son, one of the accused graduates recently approved by the New York Presbytery. "I wish," said he, "to take my stand with these young men. The questions they could not answer are not essential to the Christian faith. If they are unfit for the ministry, I am unfit." Some twenty years ago an eminent Scotch Presbyterian, the late Principal Cunningham, of St. Andrews, made a comment on the controversy of the Assembly with the Seminary in the case of Professor Briggs, which fits the present case: "We are amazed at your American Presbyterians; *we* tolerate one another." During the proceedings in Atlanta Cincinnati also witnessed a lively struggle between conservatives and liberals in the Convention of the Young Men's Christian Association. Its training-school at Springfield, Massachusetts, for officers and leaders, has for years been attacked for teaching modern views of the Old Testament. Last year an investigating committee heartily commended it, but the charge was renewed at Cincinnati. It resulted in adopting a recommendation that every Association school "should make sure that the members of its faculty and its graduates are members in good standing of an evangelical church according to the standards of that church, and are in sincere accord with the evangelical standards of the Association, as expressed and interpreted in their international conventions." These define "evangelical" in the New Testament words, used alike by conservatives and liberals, and define the Bible as "the only infallible rule of faith and practice." This result the liberals, though opposed to requiring a doctrinal test, regarded without being discouraged.

Toward Christian Unity

The active interest in promoting Christian unity now seen in the Church of England and the Protestant Episcopal Church in the United States has recently shown itself among American Lutherans, now numerically the third of American Protestant denominations. Its General Synod, at Atchison, Kansas, listened to an eloquent discourse by its President, Dr. Remensnyder, of New York, on "The Adaptedness of Lutheranism to the Modern Age." Noting the endeavors of Protestant churches toward union, and saying that they all "seem to be approaching Lutheran standards," he regarded the Lutheran Church as the fittest to unite and lead them in the evangelizing of the world. Governor Baldwin, of Connecticut, has recently said that the Lutheran Church is peculiarly adapted "to join with effect" in movements for Christian unity, and "could fitly assume what in a certain sense would be a mediatorial position." Dr. Remensnyder referred to this statement as a significant indorsement of his own belief. The most significant fact in his discourse is its evidence of the awakening of the spirit of unity in a body of over two million communicants hitherto broken into many parts by internal discord on points of doctrine. As such it is an auspicious utterance, and hopefully influential. Work has also been successfully begun in a different and peculiarly difficult field of effort for unity in Canada. The affiliation of four theological seminaries at Montreal with McGill University has developed into co-operation with one another. Since last October the Congregational, Diocesan (*i. e.*, Anglican), Presbyterian, and Wesleyan Colleges have been doing jointly and more efficiently most of their work before done separately. The two subjects reserved for separate instruction in each college relate to its denominational history and church government. In thirty subjects, besides eight in the French Department, the entire student body, except in four subjects reserved by the Diocesan College, pursue the intercollegiate course together, as organized by its Board of Governors, Council or Senate, and Faculty. This limited but remarkable organic union of theological institutions must naturally tend to draw closer together the denominations thus co-operating. An advance in the same direction not yet so well developed was noted by The Outlook two years ago in the Interchurch College at Nashville, Tennessee, with seven strong denominations represented in its Board of Directors.

Bishop Doane the Churchman

William Croswell Doane, Bishop of Albany, is dead. The Episcopal Church thus loses an honored leader and a notable figure—a picturesque figure, too, for Dr. Doane always insisted on the outward show of his episcopal dignity. Following the English custom, he wore a shovel hat, apron, pectoral cross, and buttoned leggings,

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and he called himself "William of Albany." These peculiarities were the cause of many stories which he liked to tell about himself. One, for instance, was about his call on a gentleman who happened not to be at home. The domestic who opened the door was an Irishman:

"Has anybody called?" asked the gentleman on his return.

"There was wan gintleman," replied the domestic.

"What did he look like?" was the next question.

"It's hard to till. He was big and wore a cloak. His hat was tied with shoestrings and he had a couple of his dogs. I belave he was a bit of a sport."

Yet there was something in this emphasis on outward appearance which accorded with the Bishop's rather mediæval make-up, with his ritualism, his high churchism, with his absolute belief in the dogmas of his Church, and with his truly paternal attitude not only in his own diocese, but everywhere and in all the affairs of life. He showed that a high churchman could have wide sympathies, however, by admitting members of other creeds to participation in the holy communion. In addition to attending to the manifold labors of his diocese, in which he developed marked administrative capacity, he entered actively into secular affairs, and was known throughout the entire country as a foremost supporter of everything that would go to make good citizens, good homes, and an educated people.

Bishop Doane the Citizen

His support on all questions of the day was sought for and influential. In regard to the liquor problem, for instance, he believed in regulation, which was possible, rather than in suppression, which was not; he also favored partial Sunday opening, because it did away with the greater evils of hypocrisy and dishonesty. He was unalterably opposed to woman suffrage, and called the suffragettes "silly women." He was outspoken against divorce for any cause whatsoever, and had nothing but severest censure for those members of his own communion who had allowed remarriage to follow divorce. He was a student of educational affairs, and served long and efficiently as one of the New York State Regents. He was an anti-jingo, and roundly condemned the hotheads who flame up at the first sight of friction between countries. Such was Bishop Doane's sturdy, fruitful life of eighty-one years. It had begun in New Jersey, where his father was bishop, and where the son succeeded the father as rector of St. Mary's Church, Burlington. The son then went to Hartford as rector of St. John's, and thence to Albany as rector of St. Peter's. At that time there was only one diocese in New York State, but in 1868 the Diocese of Albany was created and the rector of St. Peter's chosen bishop. The affection in which he was held at Albany was particularly shown on his seventieth birthday, when all the churches there, Jewish and Gentile, Catholic and Protestant, united to express to him their appreciation of his good works. Albany contains many memorials of those works—the Cathedral of All Saints, St. Agnes's School, St. Margaret's Home, the Child's Hospital, and other institutions. The doors were always open at the "Bishop's House," as the old English script above the main entrance of the episcopal residence reads; and as Dr. Doane walked along the streets every little child knew him and received his greeting. He was a beloved bishop and a real man.

The Public Schools Athletic League

"Fifteen acres of dancing children!" was the way a spectator described the folk-dance festival of the Girls' Branch of the Public Schools Athletic League, held on the Long Meadow, Prospect Park, Brooklyn, on Tuesday, May 20. The festival was one of three given annually in the parks of Greater New York by the Girls' Branch of the League. More than four thousand girls between the ages of nine and fourteen, from the public schools of Brooklyn, danced around May-poles decked with their school colors. Perhaps ninety per cent of them were from homes in the poorer districts of Brooklyn, yet no one looking upon the smiling throng for the first time could have distinguished the few children of well-to-do parents from their less fortunate sisters by any difference in their appearance. All wore inexpensive white dresses and all appeared to be well-fed, healthy children. The stooped shoulders, hollow chests, and wan faces of the tenements were not in evidence. These four thousand little girls, and the six thousand from Manhattan and Bronx schools who danced on the grass of Central Park last week, will grow into healthy, normal wo

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men through the interest of a few philanthropic women, thanks to the efforts of their teachers, who give generously of their time after school hours, teaching the girls the folk dances and games recommended by the League. At an annual expense of $5,000 the League reaches 25,000 little girls. It costs twenty cents a year to give a chance at health, strength, and happiness to a child of the tenements. Surely no charity should appeal more to public-spirited citizens than that which builds up the very foundations of the Nation by bringing health to the mothers of the next generation. According to Miss Elizabeth Burchenal, the Executive Secretary of the Girls' Branch and instructor in folk-dancing, the League could reach 75,000 girls in the elementary schools of the city if funds were provided. At present the six hundred and more teachers who conduct the classes in folk-dancing and games for girls after school hours, without pay, are making the city an annual present of $50,000. The teachers, in turn, are taught by Miss Burchenal and an assistant, who receive salaries from the Board of Education. More instructors for the teachers are needed, however, and the latter themselves should hardly be permitted by a prosperous community to do work gratuitously that deserves public recompense and recognition.

What the League Is

The Public Schools Athletic League was organized in 1903, at the suggestion of Dr. Luther Halsey Gulick, by a number of citizens who realized that New York City was sorely neglecting the physical development of the children in its schools. General George W. Wingate was elected President, and has held that position continuously during the ten years of the League's existence. At that time only one school in the city provided athletics for boys, while the physical welfare of the girls was overlooked entirely. To-day 60,000 boys and 25,000 girls are enrolled in the League, and so rapidly are the schools learning the importance of the work that within a few years the hope of the founders of the League may be realized and every boy and girl in the public schools above the fifth grade, which is considered the point at which a child enters the "athletic age," may enjoy adequate facilities for exercise. From the date of the formation of the League the Board of Education has co-operated with it. Four athletic inspectors and an assistant inspector are also paid by the city. The Board of Estimate has never yet, however, allowed the Board of Education sufficient funds to finance the entire annual campaign for good health and clean bodies, and until such action is taken much of the work will continue to be dependent on charity. For the first two years of its existence the League confined its attention solely to the organization of boys' athletics. In 1905, however, the Girls' Branch was founded and placed under the entire charge of women, for the reason, as General Wingate has expressed it, that "we men didn't know what exercise to prescribe for girls. All that we knew was that what would do for boys wouldn't do for their sisters."

What the League Does for Girls

Among the women who organized the Girls' Branch were Mrs. James Speyer, Mrs. Katherine S. Leverich, Mrs. Cleveland H. Dodge, Mrs. Henry Phipps, and Mrs. Arthur J. Trussell. Miss Elizabeth Burchenal was appointed instructor in folk-dancing and athletics, and was sent to Europe to study folk dances. Hundreds of these dances were classified and adapted to the needs of the New York schools. Some of the English, Swedish, and Danish dances that were shown at Prospect Park are extremely graceful and picturesque, full of rhythm and color. What is more important, they appeal to the play instinct of the children and are not too intricate to be mastered in a few lessons. Dancing is by no means the only exercise in which the girls indulge. They run, jump, swim, and play vigorous games as much as their brothers do, modified forms of these activities having been adopted with due regard to sex differences. In order to qualify as an "all-around athlete," a distinction gained by nearly 4,000 girls last year, a girl must do at least a third of her exercising in the open air and must take part in five walking trips with her companions. The girls do not indulge in inter-school contests, however, as their brothers do.

What the League Does for Boys

The Public Schools Athletic League has organized twenty-six leagues among the boys of the schools to decide supremacy in track, baseball, and other games. Furthermore, great stress has been placed upon the cultivation of extensive as well as intensive athletics. Not only do most of the

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schools have their teams of picked representatives, but they have class contests as well, in which every healthy boy participates. The record of each boy in the exercises is taken, and from these the grand average of the class is secured and compared with what boys of the same class in other schools have done. To be valid, a class average must be based upon the performances of at least eighty per cent of the class. Some of the averages published in the official handbook of the League are surprisingly good, and might well make a professional athlete envious. For instance, the sixth-year class in Public School 3 of the Bronx last year averaged fourteen times in the chinning tests. Chinning, be it said for the benefit of the unathletic, consists of pulling one's self from arms' length up to a horizontal bar till the chin touches the bar. Try to do it fourteen times and achieve a wholesome respect for the muscle of the Bronx school-boys! Evidence that the boys do not lose their prowess after leaving school lies in the fact that seven of the recently victorious American Olympic team were graduated from New York high schools. The Outlook believes that the first step in making good citizens is to provide our boys and girls with strong, healthy bodies. In the crowded tenement districts of the cities almost the only opportunity for juvenile recreation and play is found on the streets, amid an environment dangerous alike to health and morals. Unless an outlet be provided for the pent-up play instinct of city children, either the instinct will become atrophied, an event that would foreshadow the emasculation of the race, or our boys and girls will turn, as many are already doing, to vicious forms of pleasure and relaxation. The gunmen and gangsters of our cities and their female counterparts are merely grown-up bad boys and girls. The work of the Public Schools Athletic League in providing natural and safe forms of relaxation for our city children is a remedy for which sociologists have been looking and which cannot be too highly commended.

Heroes

The recently published report of the Carnegie Hero Fund Commission emphasizes several things. First of all, most of the cases where heroism was shown were cases of drowning. Second, very young children can become heroes. Take the case of Robert Logan, aged twelve, of Fort Worth, Texas, who saved another boy from drowning. The other boy could not swim. He got into a hole in Trinity River, where the water was about fifteen feet deep, and struggled to keep at the surface. But Robert could not swim either, so he ran two hundred feet or so, mounted a pony without a saddle, and swam it into the stream toward the other boy. The latter had sunk, but when he came up, unconscious, Robert grasped his hair and, guiding the pony, drew the boy to the bank, where he was revived and saved. For this service the Hero Fund Commission gave Robert a bronze medal and two thousand dollars for educational purposes. Third, the Commission rewards a heroic deed though the hero dies. Another twelve-year-old boy, Leo Lockard, of Altoona, Pennsylvania, could not swim and was heavy for his age. But when he saw another and considerably older boy going through a hole in the ice in Mill Run Reservoir, some thirty feet away, he walked over the thin ice to the hole, extended his arm, and pulled the boy partly out of the water. But the ice broke and both went beneath the surface and were drowned. In this case the Commission gave a silver medal to Leo's father and two hundred and fifty dollars. Fourth, not only boys but girls come within the Commission's purview; for instance, Doris Lewis, a fourteen-year-old school-girl of Cowansville, Quebec—for the Commission applies also to Canada—saw a boy drowning. She extended a hockey-stick to him, but, finding that he was too benumbed to grasp it, crawled forward until her body was in the water. The ice broke under her. After swimming two or three feet to the boy, she placed her arm around him and swam, holding him, until assistance reached her ten minutes later. For this deed the Commission gave to her a silver medal and two thousand dollars for educational purposes. Finally, no age is too advanced in which to attempt an act of heroism. For instance, Richard Stokes, of Lometa, Texas, seventy-four years old, saw a man and two women in the Colorado River. They could not swim and they were about thirty feet from the bank. Stokes immediately swam toward them. When he reached one of the women, she grasped his collar and he continued to the others. The man threw one arm around Stokes's neck, and the other woman clung to the man. Thus convoying the entire party, Stokes swam fifteen feet diagonally across the current to a narrow ledge, where he stood in water reaching to his chin. From this point the rescued were

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taken to shore. No wonder that the Commission gave to Stokes a silver medal and a thousand dollars in addition.

A New Kind of Intercollegiate Meet

Intercollegiate competitions based on brains rather than brawn have been conspicuous chiefly by their absence. Debating, the oratorical contests of the Middle West, and chess—these three exhaust the list of intellectual activities in which college students have seen fit to contend. Disturbed by this thought and by a knowledge that there was a distinct falling off in the interest aroused by the numerous prizes which Harvard University offers its own scholars, the editors of the Harvard "Advocate" entered into a conference with representatives of the Yale "Lit," the Yale "Courant," and the Nassau "Lit"—all undergraduate periodicals—with a view to finding some solution of this problem. The obvious but novel suggestion was made that Harvard, Yale, and Princeton be given a chance to measure achievement in the three fields of poetry, drama, and the short story. With creditable celerity this suggestion was made a fact. The four papers have announced that three prizes of fifty dollars each or a gold medal will be awarded the best poem, the best one-act play, and the best short story submitted by an undergraduate student of Yale, Harvard, or Princeton. The winning contributions will be published simultaneously in the literary magazines of the three competing colleges. Our interest in this announcement is exceeded only by our wonder that such a contest has never been held before. We wish that we might believe that some day as much consideration would be given to such a competition as is at present given to the athletic contests on river and track. Perhaps in that glad day groups of reporters will assemble in the Harvard yard to watch the lighted windows of the college poet's room, counting his footfalls as he struggles in the throes of composition. The elms at New Haven (those that are still standing) may tremble with the shouts of students acclaiming a victory over Harvard's crack dramatist, and long-faced Princetonians may troop silently home, cherishing the cold comfort that the meet would undoubtedly have been theirs if only their novelist had realized sooner how fatally weak he was in the depicting of feminine character. Seriously, there seems no limit to the possibilities of such a contest of wits. It provides a common ground upon which all colleges, large or small, for men or women, can compete on equal footing. To achieve popularity this contest needs only to seize hold upon the undergraduate imagination. We wish the promoters of this competition the success which their efforts deserve.

Henry Morrison Flagler

Last week there passed away at his home in Florida Henry Morrison Flagler. For many years Mr. Flagler was one of the guiding spirits in the Standard Oil Company. But at fifty-five years of age he found a new interest—Florida. It is not every man who at that age begins a new career. Mr. Flagler had gone South for his health. He saw Florida mostly a wilderness. Redemption seemed practically hopeless at the rate in which that wilderness was being transformed in comparison with what might be if he could introduce irrigation and transportation. He made no vain boasts of what he would do. He was then, as he had been in earlier years, "the silent, handsome man," as they used to call him in Cleveland, one not given to oral expression and certainly not to emotional expression. Mr. Flagler's reticence, however, only emphasized the quality—method—which insured his success no matter what he did. It is safe to assume that the carpetbag which he carried as a boy when he trudged away from his birthplace in New York State nine miles to the nearest canal town was carefully packed and that he knew beforehand about the canal journey to Buffalo and the lake journey to Sandusky. At the village of Republic, Ohio, the boy found work in a general shop. He carried bundles and sold candles and soap and shoes so well that within a year his five dollars a week was quadrupled. The young man was economical as well as methodical, and saved enough to go into the grain business in the neighboring town of Bellevue. Now it happened that at Cleveland there was a commission merchant, one John D. Rockefeller. To him young Flagler shipped grain to be sold, and thus began an acquaintance which developed into a mutual admiration; later the two men, together with the late Samuel Andrews, formed the oil refinery partnership of Rockefeller, Andrews & Flagler. In 1870 they closed this partnership and organized the Standard Oil Company. Twenty-eight years

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ago Mr. Flagler acquired the old Jacksonville, St. Augustine, and Halifax River Railway. This road he extended ultimately to Key West. The latter part of the road, built on bridges whose piers rest on the coral reefs under the water, cost nearly a million dollars a mile. The road brings Havana three hours nearer New York, and makes it possible, with the railway ferry, for passengers to go in through cars from New York to the Cuban capital. Mr. Flagler spent from forty million to fifty million dollars in Florida. Since his arrival in the State the value of the taxable property in the district exclusively reached by the Florida railways has increased over fifty million dollars; there are about twenty-five thousand acres under cultivation for fruit redeemed from the wilderness, and the East Coast is replete with splendid hotels and attractive homes. No wonder that a hackman in St. Augustine said to a visitor recently, "I wish Mr. Flagler might live a hundred years." He did live to be eighty-three years old, and he showed effectively how a boy may become a self-made man and how a man can convert a great wilderness into a great garden.

An Interesting Event in the Publishing World

Few American periodicals have had so long and honorable a career as "Harper's Weekly." In its best period, under the editorship of George William Curtis, and after, this popular illustrated weekly was a strong influence in National and civic progress, and in political controversy a "bonnie fighter," to use the Stevensonian phrase. Its anti-Tammany cartoons by Thomas Nast in particular are memorable. It fought for Civil Service Reform, for honesty in government, and for independence of thought. For many years, however, it has ceased in large measure to be a leader of opinion, although it has remained a readable and entertaining journal. Personal leadership of just the right sort is not easy to find; clever writing is comparatively common. In Mr. Norman Hapgood, who has now obtained the editorial control and is supported financially and in a business way by a group of associates who have confidence in and sympathy with him, there is positive promise of such leadership. Mr. Hapgood has had experience in journalism, is independent in his attitude toward public affairs, and is an acute writer. He has expressed his belief that his support will come from people who want "the real goods" about affairs the country over, and "do not want to be bored to death in getting them," and his intention to establish co-operation between his journal and intelligent readers. We judge that his ideals will be progressive without party dependence, and that discussion of current questions in the political, business, legislative, art, and literary worlds will take precedence of mere entertainment. There is always room for a new medium of thought and information, if it be edited with sincerity and taste. We wish the new "Harper's Weekly" (whatever it ultimately may be called we do not know) prosperity and far-reaching power for good.

The Postal Deficit

Congress has found it necessary to vote an urgency appropriation of $600,000 to provide for a deficiency in postal finances, and it is stated that the total deficiency may amount to more than three million dollars a year. The explanation for this deficiency, surprising because it follows the favorable reports of the Postmaster-General, is that the law passed by the last session of Congress, making an eight-hour day for all postal employees (or, rather, requiring that each day's eight hours' work should be done within ten hours on that day), and in other ways regulating the work, has of necessity seriously increased the cost, and at the same time, it is alleged, has made the service inferior. There has been general complaint, for instance, against that provision of the law which prevents the delivery of mail on Sunday at the post-offices themselves. The business of carrying on an enormously important and complicated mail system is one in which every citizen is directly interested. It may be said, on the one hand, that we all desire reasonable hours and conditions of work for employees, and that the compensation given to them should be adequate and even generous. On the other hand, it is equally clear that the service should be carried on in an economical way, and if possible should pay its own cost. But how are the people of the country to judge whether the present law is unduly liberal to the employees, whether the changes made are reasonable, or whether the additional cost involved is justified? The organization and methods of the Department were once pronounced chaotic and antiquated by a Congressional Commission. Probably they have

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since been improved, but they are not yet satisfactory. When the Carter-Weeks Bill was before Congress, The Outlook repeatedly pointed out that even an expert would find it difficult to reach clear conclusions as to such matters. Apparently Congress itself is in the same situation. By such legislation as the Carter-Weeks Bill provided, or in some other way, there should be a reorganization and systematizing of Post-Office methods, such as a great business company would certainly employ. Unless this is done we shall continue to be in a fog as to what is economy and what is efficiency in postal matters.

THE JAPANESE SITUATION

That the acute stage of the controversy between the Governments of Japan and the United States appears to have been successfully passed makes it all the more important that every thinking American should familiarize himself with the fundamental questions at issue; for if these questions are to be settled by permanent policy, and not by dealing in an opportunist fashion with the events which each day brings forth, the people of this country must determine on the policy and support their Government in maintaining that policy. What is the situation that demands a permanent policy in our relations with Japan?

It cannot be too strongly stated that the American people are admirers of the Japanese. That admiration has been shown at various times, notably during the Russo-Japanese War. But sincere admiration is perfectly consistent with a clear recognition of distinct racial differences. Such a recognition of racial differences does not imply any assertion of superiority or inferiority. The history of Europe is full of the records of racial antagonisms, which were based upon the instinct of self-protection rather than a desire to assert feelings of social superiority. In England, after the revocation of the Edict of Nantes, there was the most violent feeling against even so desirable a people as the Huguenots of France. The antipathies between the English and the Scotch have been most delightfully, even when most unconsciously, recorded by Dr. Johnson and Boswell. There is, and it is useless to blink the fact, a racial antipathy at the present time between the Japanese and the Americans. This is not at all personal. It has nothing, or little to do with what a number of cultivated Japanese and what a number of cultivated Americans think of each other. It has nothing, or little, to do with what President Eliot thinks of Count Okuma, or of what Count Okuma thinks of President Eliot. There could be no fault found with, and there is no objection made to, the admission of such Japanese as Count Okuma to America, or of such Americans as President Eliot to Japan. The question at issue is totally different from this personal question. It involves the admission not of a few individuals of the educated and intelligent class, but the admission in mass of the uneducated, and therefore undesirable, class from either country into the other.

Nor is this merely the American sentiment. If two, or five, or ten thousand American miners were to go to the island of Saghalien to compete successfully with Japanese labor in the mines of that island, the Japanese Government would immediately put them out, and we are inclined to think would be justified in doing so. President Roosevelt was right when he said in one of his messages during the Japanese school crisis of 1906, "There must be no settlement in mass." What California is attempting to do is to prevent the possibility of such settlement in mass, and also the founding of segregated non-American agricultural colonies. It may be debatable whether she has pursued the right method of prevention, but this country cannot and ought not to admit for a moment that her right of prevention is debatable. Nor do we think that the Japanese will be wise in taking such a course in the present controversy as to jeopardize in any way their right to object to and prevent American immigration in mass.

If the country believes, as The Outlook does, that this right on our part is to be clearly stated and firmly maintained, what policy shall we pursue?

Three courses may be followed. One would be hopelessly and stupidly wrong, one would be wrong but at least understandable, and one would be right.

The first course is to combine the loose tongue with the unready hand; to advertise our rich resources to the world, to insult those who ask to share them, and yet to be so flabby that we are unable to meet armed aggression; in other words, to conduct ourselves upon the policy of being truculent, opulent, and weak.

The second course is to play the rôle

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which China has played—that is, to get on without practically any army or navy; to relinquish the Monroe Doctrine, to abandon the Philippines and Hawaii; to allow others to say what immigrants may come to our shores, and whether we ought to confer citizenship upon them. The results of such a policy in China are seen in the facts that Russia now governs Mongolia and Japan Manchuria, and that the rest of China would have long ago been partitioned and distributed among the various European Powers if those Powers could have agreed to abandon their jealousies of one another.

The third course, which we advocate as the right course, is to maintain peace with righteousness. This course demands that we shall treat others with justice and courtesy; but it also demands that we shall affirm that we ourselves are the sole judges of immigration, landownership, and citizenship problems; that we intend to maintain the Monroe Doctrine; that we intend to police the Panama Canal; that we intend to administer the affairs of Hawaii and the Philippines, and that if they ever go out of our possession it will be not because any foreign Power thinks they ought to go out, but because we think so.

In the present state of civilization this policy and course can be pursued with self-respect and with the respect of the rest of the world only if we are in a position to defend it by military power if forced to do so.

The newspapers report that Representative Sisson, of Mississippi, spoke four hundred and seventy-four times in Congress against the increase of the efficiency of our navy and army, and yet he has been on the floor of Congress one of the freest in his denunciations of Japan and in his warlike attitude towards the Japanese. He affords a striking individual illustration of the policy of the loose tongue and the unready hand, for at the very moment when he is seeking to deprive the country of its efficient fighting power he clamors for a war with Japan.

The surest way to provoke war with any foreign power is to have Congress adopt what we may call the Sisson policy. It is impossible entirely to suppress the loose tongue in America unless we suppress the inalienable right of free speech. But it is possible to deny the right of those giving freedom to the loose tongue to force upon us also the unready hand.

TAXES—AND BROTHERHOOD

In the editorial on the Income Tax in The Outlook for April 26 it is said, "Taxation is justifiable upon two grounds. First, as the appropriation by the whole community of property values which have been created by the whole community; and, second, as return by the individual for services rendered to him by the community." The implication seems to be that these are the only two justifiable grounds for taxation. Is there not a third, especially as the State approaches a brotherhood, namely, that the strong ought to help bear the burdens of the weak? Just as in subscriptions to a public library or a public hospital the man of wealth should give a larger subscription by far than the man of small income, although the library or the hospital may not be of as much value to him personally, so in the State, for the cost of common defense and for internal improvements, it would seem the brotherly thing for the man of large income to pay in proportion to his ability to pay, and not in accordance with the amount of service rendered to him by the State, and not only on account of the unearned increment of his property.

The fact that a tax is compulsory and not a voluntary contribution does not seem to me essentially to affect the principle. The State may properly require its members to act in large matters in a brotherly way. Taxation, in other words, from this point of view is not tribute, it is the rendering of service to the State, the amount of the service being left, not to the selfish inclinations, but being decided by one's brothers in the State.

Objection of various sorts may be taken to the difficulty of collecting an income tax, but in a brotherly world it looks to me thoroughly sound, and as based on one of the legitimate grounds for taxation.

However, I should like to have you discuss this particular point editorially.

JAMES ELMER RUSSELL.

The Presbyterian Church, Watkins, New York.

This is one of three letters that we have received which question our statement that taxation is justified only when it is the appropriation by the community of what belongs to the community or is payment for service rendered. The two other letters were both from teachers of economics—one in the South, the other in the North. From their point of view the statement of The Outlook is amateurish and is not worthy of the respect of economists. All economists agree, they declare in substance, that there is but one question by which any tax is to be judged—namely, is it levied on the taxpayer in accordance with his ability to pay?

Our reply is simple. We were discussing a question, not of economics, but of equity. The economist is equipped to tell us what the history of taxation has been, what the basis

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is on which taxes have been levied, what has been discovered to be the most practicable, the most collectible, the most inexpensive, form of tax; but as an economist he has not pursued his studies to ascertain what is the most equitable form of tax. In that respect the economist stands on the same plane with any other student of social questions. That an economist can take a view that is something more than merely economic is shown by Professor Taussig in his valuable two-volume work on economics. That, however, is not true of every economist.

Practically all economists will acknowledge that taxation, as that term is nowadays understood, is comparatively modern. As far back as man's memory runs, rulers have collected tribute. What the people of Palestine paid to the publicans was not a tax, as that word is used in reference to the raising of revenue for the government of a modern State, but was as truly tribute as the sums the United States used to hand over to the Barbary pirates. The publicans used to get out of the people all they could squeeze and hand over to their superiors as little as they dared. The streams of money, flowing from the people to the treasury of the emperor, enriched many intermediaries on the way, but, in spite of loss of volume in transit, converged and flooded the imperial treasury with an abundance.

The principle underlying that method of raising revenue was, "From each according to his ability." The rich peasant knew this, and, so far as possible, concealed his wealth. Today in Oriental countries disparagement of one's own possessions is not mere humility—it is wisdom. Not every conqueror or ruler was wise or just enough to be less exacting in his demands upon the poor than upon the rich. Consequently the ruler who did consider the ability to pay when he fixed the amount of tribute was naturally regarded as exceptionally just. If a tax were a form of tribute, the rule, "From each according to his ability," might well be regarded as a just rule.

A tax, however, in such a country as the United States is not, or at least ought not to be, considered a form of tribute.

Wherever the idea of self-government prevails, whether it is expressed in a monarchy or a republic, taxation is one of the functions of self-government. It is the process by which the community secures the money to pay the cost of those enterprises in which the community as a community engages.

When a ruler exacted tribute from a subject people, he had no need to justify his demands except on the score of his power to enforce them. When, however, the self-governing community demands from one of its citizens or residents the payment of a tax, it cannot be true to its own character unless it has some other justification than its power to enforce its demands. It ought, so it seems to us, to be able to say to the taxpayer something more than "You are able to pay, therefore I will make you pay." It ought to be able to base its demands on considerations which are commonly accepted as just in the ordinary transactions of men.

It is, partly at least, because taxes have been levied by self-governing communities as if they constituted a form of tribute, that men are so commonly reluctant to pay them, and regard them as they never regard their just debts. Until they do regard them as moral obligations no less than legal obligations, they will continue to grudge the payment of them. Taxes have been defined as "forced contributions." That very term explains the sense of injustice and unreasonableness which the collection of taxes arouses in the ordinary taxpayer.

Let us take a homely illustration to indicate why this is so. Five brothers live together in a large place. One of them, being more energetic and gifted, has accumulated more wealth than the others. He has several horses, while his brothers have to walk. The brotherly thing for the richer one to do is, undoubtedly, to let his four brothers use his horses. That is one thing; but it would be far from a brotherly act for the four to unite in compelling the fifth to put his horses at their disposal. The fact that the four would find horses very useful and that the fifth has horses that they could use is no reason for an "enforced contribution." When the contributor whose letter we print says, "The State may properly require its members to act in large matters in a brotherly way," he overlooks the fact that the same act which is brotherly when voluntary may cease to be brotherly when compelled. The loan of the horses, when made under compulsion, would serve as little to render the rich brother brotherly as to signify brotherliness on the part of the other four.

If the dictum "From each according to his ability" is to be accepted as the justification for taxation, then the corollary must be

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accepted, "To each according to his needs." That is not taxation—that is communism. It is not necessary here to discuss the fallacies of the communistic theory. It is enough to say that it is contrary alike to psychology and to experience, and is no longer defended by any large body of people.

If A comes to B with a demand for money, A must justify his demand on one of two grounds. He must either base his demand on the ground that it is his and not B's property, or else that it is due him in return for some value in commodities or service which B has received from him. On what other ground has he the right to compel payment? If A represents the State, he may base the demand on the ground that the State renders B a service for which B must pay, or that the property which B possesses belongs to the State.

So considered, the taxing power is a power of vast extent. It is a power that is to some degree now exercised, and may be still further exercised, to correct those inequalities of social and economic conditions that have come about because men have not paid the community for the service which the community has rendered, or have obtained possession of sources of wealth which belong to the community; but it does not penalize enterprise, energy, industry; nor does it banish that spirit of neighborly helpfulness which cannot survive compulsion.

WAGNER

Thursday of last week was widely observed as the centennial anniversary of the birth of Richard Wagner. The celebration of this centenary has not been by any means confined to the one day. At various times during the musical season now closed, concerts, presenting in some cases a programme confined to Wagner's compositions, have been given in Wagner's honor. Even a New York department store—Wanamaker's—has provided a series of Wagnerian concerts. Music journals have Wagner's face looking out from their covers. Daily newspapers have allotted space to Wagner among topics discussed on their editorial pages.

In the history of music a hundred years is a long time. Giovanni Pierluigi, called Palestrina, of the sixteenth century, is an ancient even more remote from the world of modern music than Phidias is from the world of modern sculpture. The year of Wagner's birth was not far from the verge of the period of musical antiquity. From this point of view it seems almost impossible that Wagner was born so many years ago. There are people still well under middle age who remember the time when Wagner was regarded as so excessively modern as to be incomprehensible—the time when it was regarded as pertinent to liken his compositions to the noise of a boiler factory, and to pass along the joke that Wagner's music wasn't as bad as it sounded. To the youngster of those days who had music in his soul it was not Wagner's music but the jokes about it that were incomprehensible. Wagner's music transported that youngster into another world. The Good Friday spell was a spell indeed. There was something about the motives from the Ring which invited that youngster to play them over on the piano again and again as best he could. There was something about this music that made it different from the music of any other composer. There was something about it that opened to the youth a world of imagination as different from the world in which he lived as that of a Hindu fairy tale. There are thousands of people still comparatively young who can recall their early sense of enchantment. It is true that long before Wagner's death the violent criticisms, sometimes taking the form of actual riotous demonstration, which had been evoked by Wagner's music had considerably abated; but for years after his death in 1883, just a few weeks more than thirty years ago, Wagner's music retained its freshness, its novelty, its modernity; for years it was not inappropriately spoken of as "the music of the future."

That period, however, has gone for good and all. Wagner's music has lost its freshness. It is no longer novel and strange. It is an accustomed world into which his hearers now enter. Its wonders are as familiar as the telephone, and more familiar than what thirty years ago would have been called the "flying-machine." Wagner's music no longer exercises just the spell that it used to exercise. In the meantime it has become popular. A concert programme made up of selections from Wagner's works is distinctly the programme for a "popular concert." The overture to "Tannhäuser," which, when it was first produced, was pronounced "quite atrocious, incredibly awkward, long and tedious," is to-day put on the programmes as

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a concession to popular demand, and is regarded by those who have love for novelty as "hackneyed."

Indeed, to the person, particularly the young person, who wishes to be musically up with the times, Wagner is quite out of date. "She had been playing Massenet and the early Debussy in her most romantic manner," says the "Harvard Musical Review," "when some uncultured soul from the corner asked for a little Wagner. Delicately she made what she would term a 'petite moue,' and said: 'Oh, I don't play any of *his* things. He's—he's too old-fashioned!'" No, the freshness is gone. Those whom young people regard as old-fashioned can no longer enchant. They may charm, they may please, they may delight; but they cannot stretch out a magic wand and wave the victim to a strange land.

There are two reasons why Wagner has ceased to be the Wagner of the later nineteenth century. One is that his music has itself become familiar; the other and perhaps even more dominating reason is that Wagner's influence is recognizable in practically all later composers.

That influence has been at least threefold.

In the first place and most obviously, in harmony. Chords, progressions, modulations which formed as it were a new musical language as Wagner introduced them are now the current phrases of the composer of to-day. Now these Wagnerian phrases have become trite, and so we have the seekers for new harmonic combinations. We have those who are looking for new thrills in new kinds of dissonance and even discord. On the other hand, we have those who are seeking to escape the confines of key and tonality. Wagner has been left behind by both. But Wagner's achievements in this respect are their starting-point.

In the second place, Wagner's influence is seen in the development of the orchestra. There are very few modern composers either for the opera or for the concert stage whose orchestral works do not bear the stamp of Wagner. The difference between the greatest innovators of to-day and Wagner in orchestral combinations seems even now less than the difference between the orchestral combinations of Wagner and those of Beethoven. Whoever hears Strauss, or Puccini, or any other of a score of more or less eminent modern writers for the orchestra will find no bloom left upon the orchestral works of Wagner. Thirty or forty years ago if one heard the orchestra sound a single chord from one of Wagner's works, it was almost unmistakably Wagner's. Now everybody seems to want to make his orchestra sound that way.

In the third place, Wagner had certain theories about musical form and about the function of music which were at first his alone, or nearly alone; now these ideas have become the fashion. Many minor composers are virtually doing what Wagner declined to do—live down to his ideals. There is, and has been for a long time, a Wagner cult. It is probably the prevailing religion in musical circles.

It is possible that in the history of art there has been another man who has in a similar way dominated the development of his art more completely than Wagner has; but if there has been such a man, we do not know just where to find him. That this dominance has been, for the most part, wholesome, we do not believe, but it is unmistakable. This is not the place in which to attempt anything like a complete estimate of Wagner's influence on music. That it has been the means of enriching music with new material of incalculable value is true, but it is equally true that it has diverted the minds of musicians from painstaking effort after beauty of structure and from rigorous self criticism for all lapses from the perfect. That many modern composers have seemed to be unsatisfied with their art and have sought to give it the extraneous help of some other art or some device is largely due to Wagner.

Even now, when the reaction against the Wagnerian influence is evident in some directions, whoever questions the wholesomeness of this influence or protests against its over-emotionalism is in danger of being regarded as pedantic and scholastic. The time will come, however, when Wagner's position in the world of music can be regarded more rationally than it is to-day. In the meantime thousands will delight in the richness of Wagner's musical creations. They may care little for his music-dramas as such, they may find Wotan tedious, the dragon unreal, and the immolation of Brünnhilde mystifying; they may prefer "Madame Butterfly" to "Tannhäuser," or "Aïda" to "Tristan;" but they will find in the preludes and the transcriptions of selections from the Wagner music-dramas for the concert hall a form of musical literature that is likely to be, as few things are, both popular and permanent.

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THE VISITING TEACHER

How far the New York City public school system, under the leadership of Superintendent Maxwell, has traveled along the road of social service, and out of the narrow and limited path of mere book-learning, is strikingly illustrated by the latest report of the Visiting Teachers' Committee of the Public Education Association. This Association is a voluntary organization of citizens. Its object is to bring the people of the city into closer touch with the public schools by acting as a central agency for obtaining, digesting, and disseminating information about the work, the needs, the achievements, and—when there are any—the deficiencies of the public schools. One of the best things the Public Education Association has done is to maintain a group of visiting teachers whose salaries are paid by the Association, but who work with the permission of the school authorities and in close touch with the school principals.

What the New York City public schools have done in stretching out a helping hand to the mothers and fathers of the pupils in recent years forms one of the most extraordinary and inspiring chapters of the entire history of education. The free public lectures conducted by Dr. Leipziger, the opening of the school-houses in the evening as recreation centers, the establishment of boys' and girls' clubs, the maintenance of supervised playgrounds, the creation of athletic leagues for boys and girls under scientific direction and as a real means of education, have in the minds of the pupils transformed the schools from prison-houses into habitations of interesting and pulsating life.

Even this has not been enough. Parents of every school boy and girl have a duty to the school just as the school has a duty to the parents. It is astonishing how few parents, even among the well-to-do, realize this. When a boy fails to be promoted, the parent often thinks it is the teacher's fault, and thus an animosity between the school and the home is created. In many, perhaps in a majority, of the cases it is the fault of the parents who, either through lack of knowledge or lack of interest, do not co-operate with the teachers and principals of the school. It is the function of the visiting teachers, ten of whom are now employed by the Public Education Association in this work, to make the personal connection between the school and the home. During the year covered by the present report over one thousand cases were handled by the seven visiting teachers. Of these cases the report says:

> The majority of these came directly through the schools, but in a few instances the visiting teacher was called in by the child's mother, a neighbor, or the child himself, all of whom, in looking to her for help, show not only an appreciation of the fact that something is wrong, but also an understanding of what the visiting teacher is trying to accomplish.

Sometimes the visiting teacher can advise and help the mother about diet or home surroundings; sometimes the visiting teacher discovers that the child needs special medical or physical attention; sometimes the visiting teacher learns of personal idiosyncrasies or family influences which the school-teacher has neither the time nor the opportunity to discover, which demand a readjustment in the courses of study in the school.

The work of the Public Education Association in this direction is of course only the merest beginning, but it has proved the success of the plan. If every public school in the city of New York had a visiting teacher, over a thousand would be required. We understand that the Board of Education is heartily in sympathy with the idea and approves of the way in which it has been applied. It is hoped that sooner or later the Board of Estimate and Apportionment will appropriate enough money so that these visiting teachers may not only be increased in number, but may be an actual part of the school system instead of merely the representatives of a private society co-operating with the school system. For the visiting teacher is the logical agent by which each school may be more closely adapted to the particular needs of its own neighborhood. Applications for visiting teachers have been received by the Public Education Association from over one hundred principals of elementary schools in Manhattan, which have had to be denied because the Association has not the means to extend its present work. What the school principal as a rule thinks of this extension of the school service into the home is illustrated by the following extract from a principal's letter: "Though the class teacher may study the child individually, yet to a certain extent she must mete out sympathy and justice to the class as a whole. The visiting teacher takes a case here and there, a special individual child to whom her attention has been called. She visits the home, not when she is fagged

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out with a day's work in the class-room, but as any hour when she can best meet the parents."

This letter puts in a few words the general principle of the visiting teacher plan, which is applicable to the schools not only in our great cities but even in many smaller communities. Tactful personal intercourse solves many difficulties in education that cannot be solved by official machinery.

LETTERS TO UNKNOWN FRIENDS

Do you believe that there are any good reasons why any adult professing faith in Jesus Christ should refrain from baptism? Please state those reasons, if any. Are there not excellent reasons for the baptism of adults professing faith in Jesus Christ, and for the baptism of infants as well?

I do not think there is any good reason why one should refrain from baptism. I think I have heretofore stated an incident in my own ministry illustrating my view on this subject. A Quaker, who did not believe in baptism or the Lord's Supper as church ordinances, applied for admission to the Congregational church of which I was pastor. He consented to receive baptism on my explaining to the church that he did not think it essential. While I regard baptism as simply a symbol or form of consecration, and while I think the consecration is the essential thing, not the form by which that consecration is expressed, still I can see no reason why one who wishes to unite with others who have consecrated their lives to the service of Jesus Christ should decline to accept the method of formal consecration which they have adopted, which comes down from a very early period in the history of the Church, and which most Christians believe was commended, if not required, by Jesus Christ himself.

In an article by you in The Outlook you have said that we carry the memory of our lives here with us into the future world. If this be true, and I cannot doubt it, how very few will find perfect happiness when the future life opens to them; for how very few there are whose lives have been at all what they hoped or wished, or what they should be. Most of us, I fancy, can look back over the years and see the way all along strewn with wreckage—sins, mistakes, shortcomings, failures. We are impressed and deeply oppressed with these sins of failure, with not having done as well as we might; the sense of giving way in the hour of trial and temptation; and we learn how to live rightly and wisely only when we are nearing the end of life.

There is a happiness of innocence—the happiness of the little child who knows neither temptation nor sin. There is a happiness of victory—the happiness of the man who has been tempted, has fought his battle, and has won. And there is also a happiness of sin forgiven, the happiness of being loved, not because we are worthy of love, but despite the unworthiness; the happiness of a great dependence, the happiness of having received all and given nothing. This is the happiness voiced by the "new song" reported in the Book of Revelation: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." It is the happiness, not of the memory of a sinless and victorious life, but of the memory of sin forgiven and life redeemed by Another.

Why is it thought that we, as Christians, must believe in Christ's resurrection, when that seems to me so small a part of his work?

Historically, belief in the resurrection of Jesus Christ was the foundation of Christianity. After Jesus' death the disciples apparently abandoned their hope that he was the Messiah, and returned to their fishing. Not until they were persuaded, with great difficulty, by his repeated appearances that he had risen from the dead, did they come back to their faith in his Messiahship; and then, as appears from the Book of Acts, when they went out to preach, it was not to proclaim a new set of duties which men should perform, but a new hope by which they might be inspired, the hope of a world redeemed, renovated, and made the abode of justice, truth, and humanity; a hope inspired by the belief that their leader had conquered the last enemy, that is, death, and so had proved himself able to conquer all enemies of the human race. How absolutely essential to the early life of Christianity was this faith in Jesus Christ's resurrection is indicated by the contrast between the efficient enthusiasm of the disciples of Christ after Christ's death, and the ineffectiveness of Socrates' disciples after Socrates' death. Thus historically the resurrection of Jesus Christ is of great importance. It is of importance also as an accompaniment of our faith that Jesus Christ is as truly in the world now as he was nineteen centuries ago; that his promise, "I will be with you even unto the end of the world," is a promise to be literally interpreted; that to

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this personal presence of Jesus Christ in the world the success of Christianity is due. Says Harnack: "Without the strength and the activity of an individual, of a *personality*, nothing great, nothing that will bring us farther on our way, can be accomplished." And he applies this principle in interpreting the history and power of Christianity. "If we ask what it is that leads us to believe in an eternal life, our answer is, That we make bold to believe it in reliance upon Christ. *Jesus lives, and with him I live also.* He is the first-born among many brothers. He is our surety for the reality of a future world." To-day the important thing seems to me not to be the belief that Jesus Christ rose from the grave nineteen centuries ago, though I do believe this as a historical fact, but the belief that Jesus Christ is living to-day, our Comrade, our Friend, our Master and Leader; and the evidence of this his living personality and his real leadership is in the history and the achievements of his disciples, and their confession that all their courage and hope and loyalty are derived from their living faith in his living presence.

Can you suggest to me a simple creed as basis for a church?

I have long since reached the conclusion that the basis of church fellowship should be a covenant, not a creed; that is, it should be an agreement in purpose and aim rather than in opinion. This is partly because when we attempt to define our opinions we analyze, discriminate, separate instinctively our opinion from other opinions that are analogous; partly because all religious terms are necessarily indefinite, and the same word conveys different meanings to different persons. "Who," says Boutroux, "can express in real, intelligible terms what he means by the Divine Personality, by the action of grace within the human soul? Who can say, so as to satisfy his own intelligence, what he means by God?" On the other hand, action tends to unity. We work together animated by a common purpose, although we differ in our definitions of our opinions. Again to quote Boutroux: "What is the Divine Personality? Having regard to the understanding, I can make no answer. But I can grasp immediately such a precept as this: Behave in your relations with God as in your relations with a person." For this reason I should like to see church creeds as conditions of church membership entirely abandoned, and in the place of them substituted a covenant, or agreement for co-operation in the accomplishment of a common purpose—such a covenant as the following, which is employed by the Central Congregational Church of Boston in receiving to temporary membership students who are temporarily residing in that city. I would like to see such a covenant made the permanent bond of union of permanent members in every Christian church: "WITH THE MEMBERS OF THIS CHURCH AND BY GOD'S STRENGTH I DO MAKE THIS COVENANT: THAT I BELIEVE IN JESUS CHRIST AND HIS TEACHING; THAT I WILL TRY TO MAKE HIS WILL MY OWN AND TO DO EACH DAY WHAT I THINK HE WOULD HAVE ME DO; THAT I WILL STUDY HIS WORDS AND STRIVE SO TO WALK THAT MY LIFE MAY NOT BE CONTROLLED BY THE DESIRES AND PASSIONS OF THE FLESH, BUT BY THE SPIRIT OF LOVE AND TRUTH; THAT SO LONG AS I REMAIN IN BOSTON I WILL BE TRUE TO THIS COVENANT AND TO THE FELLOWSHIP OF THIS CHURCH."

Do you think Christ existed before his birth in Bethlehem, and what was his pre-existent personality? What was his earthly relation to God? What is his present relation to God and man? . . . I hope you can help me. I think it very essential that one know the *truth* about these things.

There are two questions respecting Jesus Christ which are sometimes confused, but which in the interest of clear thinking and for the avoidance of needless perplexity should be kept distinct. 1. What is Christ's relation to God? 2. What is his relation to man? Most of the disputes in the Church respecting the character of Jesus have been over the first of these questions: What is his relation to God? If he is God, as is by some asserted, how could he pray to God? how could he be tempted in all points like as man is, yet without sin? how could he come to earth and be at the same time in heaven? how could he say of himself that he did not know when the world would come to an end—that such knowledge was reserved to his Father? I have long since abandoned any attempt to determine the metaphysical relation of Jesus Christ to his Father, as being a question which it is neither necessary nor possible for me to answer. The answer to the other question, What is Christ's relation to man? is, in my faith, both clear and simple. There are three great questions which every thoughtful man some-

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times asks himself: Who is God? What should man seek to become? What should be the relation between man and God? To these three questions the life of Jesus Christ gives ample and adequate answer. His God-like character answers the question, Who is God? He is himself the supreme manifestation of God in human history. His simple, spontaneous, earnest, and radiant life answers the question, What should man be? We have a right to believe that we can follow God and can eventually be so conformed to his image that he will be the first-born among many brethren. What should the relation between God and man be? His unity with the Father interprets that ideal comradeship between the spirit of man and the spirit of God which should be the goal of all life, and his Passion (not merely his death, but his whole life of love and service) tells us what we, who possess any measure of that comradeship, should do that we may impart the divine life to others.

LYMAN ABBOTT.

FORMATIVE LIVING

No thoughtful man or woman can live to-day and not realize that the old order is changing and giving place to the new with the rapidity of a dissolving view. All is in flux, nothing at rest or permanent. The Nation faces industrial changes, but, more than that, the whole civilized world faces or fears changes in the very institution of the family and in the religion of the State and individual.

These changes seem fundamental to many. But it is wise to remember that fundamental things do not change. That is what makes them fundamental. Change is the process of adjusting things that are not fundamental, though long supposed to be so, in the underlying unchangeable verities. And for this reason, in this day and generation, the task of seeking, reaffirming, and standing upon fundamental truths is one that ought to be laid on the conscience of every man and woman who desires to do his or her part in the world.

It is the individual's business, in an era of change, to live formatively. As each coral polyp helps to build up the reef, even amid earthquake shocks on the ocean floor, so each civilized and Christian man or woman should help to build up religion and civilization. Never did it matter so much as to-day what individuals stand for and do. Never was individual truth of living so necessary as amid the modern flux of change. Never was there an era when for the individual to give up decisions and drift with the times could be more disastrous for the whole of humanity.

Formative living is the duty of to-day. The manufacturer or merchant in the present state of industry cannot afford to surrender to any combination or organization the right to think for him on basic questions. If he does not stand, in his own factory or office or store, for justice and against covetousness, then to that degree he injects injustice and greed into the whole industrial situation—and injustice and greed will make such drastic change necessary that strife and loss will be continued and augmented. In the relations of home the man or the woman who does not stand for honor, purity, and unselfishness stirs up, by just so much, the present revolt against long-established ideals of marriage and parentage. In religion, the individual church member who is not filled with the true spirit of Christ, and who does not daily take up the cross and follow him, is responsible, by just so much, for the spiritual unrest and doubt of the day.

In the vast welter of change it does not always seem as if individuals could keep their feet and help others to stand firm. But out of individuals the community and the Nation are built. The just and brotherly man can remake modern business, if there are enough of him. It may be slow work—formative work always is—but it will be sure. The old ideals of home may change; but a clean, lasting, consecrated union between man and woman will remain the foundation from which more noble ideals will rise. It rests with each man and woman to build home in this spirit in the midst of lax and corrupt social times; God reveals himself in many ways; but each soul that obeys him will stand in righteousness and love on the old rock of faith, and help others to reach its solid footing. Thus is formed continually that Church which is the blessed company of all faithful people, and which endures, in change unchanged, throughout ages of doubt and doctrine alike.

No soul, in any age, can be excused from the individual duty of formative living. The soul that abdicates this duty is cowardly, and, through its recreancy, works out evil. Let no one lament the changing times who is not sincerely at work, every day, forming the truer times that are to be.

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THE ATLANTA MEETING OF PRESBYTERIAN GENERAL ASSEMBLIES

BY CHARLES STELZLE

SPECIAL CORRESPONDENT OF THE OUTLOOK

FOR the first time in the history of Presbyterianism in the United States, its three largest General Assemblies met simultaneously, in Atlanta. Fourteen hundred Commissoners, half of them laymen, represented "The Presbyterian Church in the United States of America" (Northern Assembly), "The Presbyterian Church in the United States" (Southern Assembly), and "The United Presbyterian Church of North America." About 2,000,000 church members and 8,000,000 adherents were represented in the meetings which were held in Atlanta beginning May 16 for ten days. There are now twelve different branches of Presbyterianism in the United States, with a combined membership of about 2,500,000. The Atlanta Commissioners, therefore, represented four-fifths of the entire strength of these various branches. It is difficult to appreciate the significance of this occasion. A very few years ago this combination of General Assemblies would have been an absolute impossibility. The Civil War resulted in a serious split in the Presbyterian denomination, and the wound has never been healed.

One of the fine things about the Atlanta meetings was the discovery that there were no men on the "other side" who have horns and cloven hoofs, and this discovery was made for the most part in the homes of Atlanta citizens, who freely entertained all of the Commissioners. One of the most impressive occasions of the ten days' session was the great communion service held in the Baptist Tabernacle, which seats 3,500 persons, where men who had been fighting each other not only in the Civil War, but upon ecclesiastical battle-grounds, sat together to partake of the bread and wine, emblems of our common brotherhood.

A remarkable transformation has taken place in the subjects discussed at General Assembly meetings. In former days considerable time was consumed in the presentation of abstract theories concerning theological questions and matters of law and procedure. Now, it must be admittted that theology and law are perfectly proper subjects to be talked about in a church convention, and these Assemblies spent some time in discussing them; but there is a disposition to depart, not only from these subjects, but also from mere "inspirational addresses." "We're tired of inspirational addresses, we want to know how to get on the job," was the way one Presbyterian elder put it; and this expresses precisely what the Assemblies are doing. Even some of the laymen and the trained sociologists were jolted by the way the committees and Commissioners of the Assemblies talked about "efficiency experts," "purchasing agents," "survey work," "publicity campaigns," and similar subjects. The exhibitions of the various Boards of the Church equal any of the purely sociological exhibitions of recent days. They were not quite so extensive, although this was due entirely to lack of space, but in quality they were fully as high.

In order to bring these bodies together, there were naturally many difficulties in the way. Among others was the matter of the use of the songs to be employed at the combined Assembly meetings, of which there were seven, in the great Auditorium, which seats eight thousand persons. Nothing but Psalms were used at these meetings, out of deference to the wishes of the United Presbyterians. But the singing of these Psalms was one of the remarkable features of the meetings. The consolidation of the Southern Presbyterian Assembly with the United Presbyterian Assembly, which was discussed by both these bodies, but action upon which was postponed for a year, seems to hinge very largely upon whether the United Presbyterians can agree upon some kind of a proposition with reference to their attitude towards secret orders, the singing of Psalms, and "close communion." The report of the committees having the matter of the union of these branches of Presbyterianism in charge created considerable discussion in both Assemblies. The Articles of Agreement are to be the Westminster Confession of Faith and the larger and shorter catechisms. Emphasis is placed upon the exclu-

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sively spiritual character of the Church's mission. The Church is not to intermeddle with civil affairs, which concern the commonwealth, "unless by way of humble opinion, in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate," said the committee, quoting from the common Confession of Faith of the Southern Presbyterian Church. And yet it was stated that the exclusively spiritual character of the mission of the Church does not imply that the Church does not owe any duty to civil society. On the contrary, it is the imperative duty of the Church, through its members as citizens of the civil commonwealth, to apply the principles of Christianity to all the political, social, and industrial conditions of society.

The Northern Presbyterian Church reported that the largest number of people have been received on "confession of faith" during the past year of any year in its history. Although a resolution offered by the Executive Commission, that all sessions and churches be requested to make an appeal following each sermon for an immediate acceptance of Jesus Christ as the sinner's personal Saviour, was very strongly opposed on the floor of the Assembly, it being insisted that all such matters should be left entirely in the hands of the local church, the recommendation was finally adopted.

One of the newer features of the Assembly meetings was the holding of evangelistic meetings in shops, theaters, and upon the streets at the noon hour and during the early evening.

Whether all "non-elect" children dying in infancy go straight to hell is a human interest problem which will produce mingling emotions in the minds of most mothers, to say nothing of some fathers. This question was seriously and somewhat lengthily discussed by the Southern Presbyterians. The matter had been debated by the various Presbyteries throughout the Church during the previous year, and they voted upon the proposition as to whether the "elect infants" clause in their Confession of Faith should be changed so as to declare plainly that all children dying in infancy shall be saved, as probably practically all of them now sincerely believe; or whether this Church shall continue merely to affirm that "all 'elect infants' dying in infancy shall be saved from hell." The Presbyteries voted by a considerable majority to have the clause remain as it is, and the General Assembly so agreed. It should be said in all fairness to the Southern Assembly and to Presbyterians in general that when this "elect infant" clause was inserted in the Westminster Confession of Faith, the then dominant Church (this was several hundred years ago) insisted that only the children under its care should be saved. The Presbyterians of that day vehemently declared that this was not true—that at least all the "infants of the elect," or all the "elect infants" (whichever way you may choose to put it), in short, the predestined ones, were also to be saved. This attitude was a radical advance over the system which limited so narrowly the number of "saved" infants, and these worthies of the Presbyterian faith should be given due credit for their radicalism. But there are large numbers of Presbyterians who are to-day unwilling to go very much in advance of this doctrine. They say that, whatever may be their personal opinions about the matter, there is absolutely no Scripture passage which distinctly states that all children dying in infancy shall be saved, and they are not ready to incorporate in their Confession of Faith a doctrine which they state is not specifically taught in the Bible. They do not say that all such infants are not saved, but neither will they have the Church teach that they are saved.

The Northern Presbyterians finally adopted what is known as the Intermediate Catechism. It is different from the old Westminster Catechism only in its phraseology—the language is simpler and more direct. But aside from the purely theological questions discussed in the ordinary catechism, it has several specific questions and answers with regard to the Christian's duty toward his home, his country, and to other countries, which bring out distinctly the churchmen's social service obligation. In the discussion on the adoption of the catechism, one of the Commissioners from Pennsylvania objected to many of the answers because of their alleged radical tendencies. For example, question No. 2 is as follows: "Where do we best learn what God would have us believe and do?" The answer is: "We best learn what God would have us believe and do in the Bible." This Commissioner insisted that the insertion of the word "best" intimated that there were other ways of knowing what God would have us believe and do. He intimated that the catechism taught that Jesus died merely

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as a martyr. "The catechism begins with man and ends nowhere," he declared. There were only about a dozen scattering votes opposed to the adoption of this important document.

One of the chief topics considered by the Assembly was its future relation to Union Theological Seminary. A committee had been at work on a report in this connection during the past two years, and it reported practically that no action be taken. Two minority reports were presented, both of which called the Seminary to account because it was stated that the Seminary had no right to establish what is practically a theological university with no special relationship to the Presbyterian General Assembly. Dr. Francis Brown, President of Union Seminary, in a calm, dignified manner, told the Commissioners that the Seminary was not on trial, that it had nothing to ask of the Assembly, and that its representatives were there simply because they had been invited to come, and, having accepted the invitation and entered the door, it had been practically kicked downstairs through the charges made against the Seminary in the minority reports. The entire matter was re-submitted to a committee of seven, with instructions to study all of the legal, ecclesiastical, and theological questions involved, and to report to the next General Assembly. Dr. Brown made a very favorable impression upon the Commissioners, although the great majority of them were evidently conservative in their theological beliefs.

The largest popular meeting of the combined Assemblies was that held under the auspices of the Social Service departments and bureaus of these denominations. Eight thousand persons crowded into the Auditorium on Saturday night, and fully two thousand were turned away. Among the speakers were Dr. James A. McDonald, editor of the Toronto "Globe," and Marion M. Jackson, of the Men and Religion Forward Movement of Atlanta, the latter telling the story of how Atlanta cleaned up its "red light district" through a campaign of publicity in the advertising columns of the daily papers. Dr. McDonald's address was particularly strong. Following is one of his statements: "From my point of view as a newspaper man, the Presbyterian Churches of America, alike in the Republic and in the Dominion, have in the past been in danger of losing the National outlook and becoming mere denominations of the intellectual and the well-to-do. And so it has come about that the one Church whose creed and whose policy are instinct with the essential spirit of democracy has touched only at long range, if at all, the social and industrial situation whose eruptive forces disturb and sometimes alarm. All over America there has grown up an industrial absolutism more baneful and much more arrogant than any Stuart Queen; but where is the John Knox or the Church of John Knox that will stand against tyranny and oppression for the will of God and for the rights of men? What does the comfortable church of the well-to-do know about the problem of work or of wages? How can it hear the passionate cry of the children of America—a million of them, some say three million, caught in the cruel wheels of our vast and heartless industrial machine? How can it measure the agony of the women whose only alternative is starvation or shame? What Lloyd George said before the prosperous Presbyterians of Edinburgh might fitly be said of many of the more prosperous Presbyterians of America: 'The splendor of the sunshine of their lives blinds them to the suffering of humanity.'"

The Southern Assembly debated as to what should be its relationship to the Federal Council of the Churches of Christ in America. Several of the speakers took exception to the programme of the Social Service Commission of the Council, because, it was declared, not enough emphasis was placed upon the spiritual aspects of the Church's life and work. For some time previous to the meeting of the Northern Assembly there was considerable agitation throughout the Church with reference to charges made against its Home Mission Board, concerning the establishment of its various departments of Social Service, Immigration, Country Life, Indian Work, and Work among the Mexicans, also against the appointment of field secretaries in the four divisions of the United States. These charges were gone into very thoroughly by a subcommittee of the Executive Commission, the Commission reporting at the Assembly that it had perfect confidence in the integrity of the Home Board, and deplored the publicity which had been given to the questions involved. The Assembly voted a very cordial expression of confidence in the Board of Home Missions. The Southern Assembly adopted a "Brief Statement of Faith." It had been arguing that the confession of faith of the Assembly had militated against its success in certain parts of the South because

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it was generally misunderstood. This brief statement deals with the following subjects: God, the Bible, God's Purpose, Creation, Salvation, Election, Christ the Redeemer, the Holy Spirit, Justification by Faith, the Christian Life, the Church, the Sacraments, Death and Resurrection, and the Final State.

One of the most remarkable features in the Northern Assembly was the election of Moderator. The successful candidate was Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church of Chicago. His election was the most dramatic thing that has happened in a General Assembly in a good many years. It also was a terrific rebuke of political dealing. It doesn't really matter whether the friends of the other candidates were guilty of playing politics or not—the candidates themselves surely had nothing to do with the business. The Commissioners had evidently become impressed with the feeling that there had been a deliberate frame-up on somebody's part to elect a Moderator through machine methods. When Dr. Stone's name was suggested, in the most unusual manner in which it was, that settled it—there was a stampede toward big, honest John Stone that was irresistible. Four candidates had been presented; their names had been hurled back and forth for many months in the newspapers and in the personal discussions. Everybody thought that the list had been completed, and everybody was getting ready to vote. Then the thing happened. Dr. W. R. King, of Monmouth, Illinois, whom few in the Assembly knew, and whose name was scarcely heard as the Moderator presented him, began in a very unusual way to place a candidate in nomination. "I shall present the name of a man who does not know that he is to be nominated," he said. Good joke, thought the Commissioners, and they laughed. "There isn't a man in the entire Assembly, excepting myself, who knows whom I am to nominate," King continued. This was rich. Who had ever heard of such simplicity and such a faith in a Providence that could direct the election of a Moderator without having the thing set up by expert politicians? And the Assembly laughed some more. "This man has no claim upon the Assembly." Remarkable! Most of the other nominators had told why the Assembly would be everlastingly guilty of ingratitude unless it elected their candidates. "But the Assembly has claims upon him." Then many a man began to breathe hard, because there are lots of Commissioners who feel that way about themselves, and they thought that maybe the moderatorship lightning was now surely to strike them. "My candidate is as gentle as John, as fervidly evangelistic as Timothy—" but the rest was lost in the tremendous applause which followed. It was something about "Peter" and a "rock," but the Commissioners had already caught the significance of the allusion, and the name of Stone was shouted all over the Assembly.

PROBLEMS OF POWER

BY THEODORE ROOSEVELT

MR. MORTON FULLERTON is an American who has now for many years lived in Paris. He was for some time the Paris correspondent of the London "Times." He is a writer of distinction—and in this case distinction applies to manner no less than to matter—and he knows the many-sided modern France, the France of politics and art, the France of lofty purpose and the France of strange and twisted indifference both to loftiness and to purpose, as few men not by birth Frenchmen have known it. He has studied the problems of power of which he writes with peculiar facilities to understand them, and he knows international politics, and especially the international politics of Europe, as few other Americans, save two or three men of exceptional diplomatic experience, do know it. His book "Problems of Power" (Scribners) is of interest to every educated and thoughtful man in any country who is concerned with the great problems of the future. But it is of especial interest to Americans.

Mr. Fullerton at the outset shows his keen appreciation of the new forces at work in international politics. He says in the opening sentences of his work:

> Behind the façade of Government two occult powers are now determining the destinies of the

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world. One of these is the disseminated wealth of the Democracy, canalized both by the plutocratic oligarchy of the bankers (*ia Haute Finance*), whose clients, the modern states, great and small, are constrained to apply to them for immense loans, and by the great manufacturers and mining proprietors who tend to be actuated solely by economic interest, and who often combine in international trusts, the operations of which are merely hampered by patriotic questions of national policy and national honor.

The other power is the mysterious, pervasive force known as Public Opinion, which is becoming more and more conscious of its efficacy, and, as its curiosity concerning the public weal and concerning international facts and correlations grows more alert, is manifesting a proportionately livelier jealousy of its prerogatives.

During the last fifty years the development of world politics has been in a direction totally unforeseen by the wisest prophets of preceding periods. Every one remembers Napoleon's prophecy after Waterloo, that within a hundred years Europe would be Republican or Cossack. At that time both Germany and the sovereignty of any German house seemed to him and to others negligible elements in the future. Yet a hundred years have well-nigh passed, and the prime power in Europe is neither Republican nor Cossack, but autocratic, imperialistic Germany. When Napoleon spoke there was no more thought of Japan becoming a world power than of Siam so becoming. Yet Japan is the one power to-day which in organized efficiency, especially of its army, can be ranked with Germany.

Fifty years ago the distribution of political power was still substantially as it had been after Waterloo. Russia, after having rendered all Europe uneasy beneath the shadow of its colossal and gloomy strength, had been sharply thrown back within its own borders. Austria had proved unequal to facing France and had lost Italy, but retained the leadership in Germany. France was still the great military power of the world; and there was no thought anywhere of contesting the dominion of the sea with Great Britain. Then came Germany's colossal leap to greatness, under the lead of Prussia. There was much jealousy of German triumph; but for forty years after Sedan Germany was able to keep her enemies divided and hating one another more than they hated her. During the last dozen years, however, Germany's growth at sea has thoroughly alarmed England, Russia's defeat by Japan has thrown the Slav empire once more back on Europe, and France has realized the folly of attempting to gratify more than one enmity at a time. The Triple Entente of Russia, France, and England is now a real offset to the Triple Alliance of Germany, Austria, and Italy; and both the entente and the alliance have been rendered uneasy about the future by the striking success of the Balkan States against Turkey.

Mr. Fullerton writes from the French standpoint. It would be impossible for him to write otherwise. He also writes from the standpoint of England, which is for the time being identical with that of France. There is no space in which to go in detail over his really noteworthy study of international European politics. Yet every American with any interest in the future of his country ought to be familiar with the facts which Mr. Fullerton sets forth; because he clearly shows that it is impossible for us much longer to blind ourselves to the fact that we have international relations, and that we have no choice save to perform our international duties. We may perform them well or badly, but perform them we must; we may meet the problems that we have to face either wisely or foolishly, but meet them we have to. All that we can decide is whether we shall do our work well or ill.

Mr. Fullerton reminds us of what never should be forgotten, that the crushing disaster of the Franco-German War was preceded in France by a period of sentimental declarations for universal peace and international good will. The actions and speeches of sentimentalists who refuse to see the actual facts are not only foolish, they are perilous to national honor. In the May "Century" there is an editorial which actually speaks of President Taft's universal arbitration treaties as if their defeat were regrettable from the standpoint of peace. If the amiable author of the "Century" article were merely writing of something within our borders, or if his crusade were for universal vegetarianism, for example, or for anti-vaccination, there would be no reason to condemn his harmless illusion—which I may instance as a sample of the kind of editorial that is continually appearing in magazines and newspapers which pride themselves upon representing the "educated conscience" of the Nation. Unfortunately, amiable fatuity in international matters is not harmless. In this case the especial harm was to our National honor. The Administration which proposed on behalf of the Nation universal international arbitration proceeded immediately afterwards to break the

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National promise, specifically made, to arbitrate before the Hague Court every such question as the Panama Canal tolls. While engaged in breaking this promise, while sending to Great Britain a note that was in effect the repudiation of a solemn agreement, the President continued at peace banquets and the like to utter pleasing general sentiments about arbitration. These sentiments apparently gave some good people as much pleasure as if he were at the time engaged in keeping a promise instead of breaking one. Cannot the professional peace people be made to understand that the all-important question is not willingness to make promises but resolute purpose and good faith in keeping them?

The other day in the papers it was announced in one column that we were threatened with the gravest trouble with Japan over the question of the ownership of land by Japanese in California. In another column it was mentioned that the Senate intended to abrogate the Hay-Pauncefote treaty, because it found it inconvenient to have the country asked to keep its solemn promise to arbitrate the Canal tolls question. And in a third column it was announced that Mr. Bryan, on behalf of the Administration, intended speedily to propose universal arbitration treaties to arbitrate everything, including questions of National interest and National honor. Mr. Bryan owes it to the Nation not to make such general statements unless he is prepared at once to apply them to the specific matters now at issue. Does he mean that we shall keep our promise and arbitrate the Canal tolls question? To fail to insist upon arbitrating this question, and yet at the same time to talk of general arbitration, comes unpleasantly near being an invitation to National dishonor when the speaker is a public servant of the Nation. No honest man, not gifted with the characteristics of Mr. Micawber, ever regards the refusal to keep a promise as offset by entire willingness to make another extravagant promise in place of it. Yet this is precisely and exactly what is being done by every international arbitrationist in America who at this moment clamors for universal international arbitration. It should be clearly understood that it is dishonorable to agitate for any arbitration treaty of any kind until we have in good faith lived up to the arbitration treaties we have already made. It should also be clearly set forth that we do not intend to arbitrate any questions of national honor and vital national interest, such as our right to decide what immigrants we shall admit to our shores, and further to decide whether or not these shall be admitted to citizenship and the ownership of land.

It would be a good thing for all our people to read Mr. Fullerton's book, but especially good for worthy persons who have not thought deeply on international subjects. Unless the United States is prepared to take a place beside China, it will keep its navy and its little army at the highest point of efficiency; if we cannot protect our own interests with our own navy, then all the arbitration and other treaties that all the international philanthropists of the world can devise will not, in even the smallest degree, protect us. If we believe otherwise, we shall have a bitter awakening; and if ever that bitter awakening comes, I trust that our people will remember the foolish philanthropists and the recreant Congressmen and other public servants at whose doors the responsibility will lie.

I do not mean that I agree with all that Mr. Fullerton writes. In his natural irritation at the folly of the well-meaning persons who invite frightful disasters in the name of philanthropy he sometimes forgets that international righteousness is entirely compatible with international strength. For instance, he by implication blames us for having treated Cuba too well; and yet he insists that Germany would be better off if she had followed a course of conduct which in substance is precisely the course we followed in Cuba and San Domingo and Panama. In these three matters, and in all questions of international politics that were solved at the same period, this country acted according to the highest standards of honor that would obtain in dealing between man and man. It scrupulously respected the rights of others; it acted so as to increase the sum of world peace and well-being; and yet it behaved with a dignified strength that forbade any foreign power, however strong and however conscienceless, to attempt to deal with us save as our honor and our interest demanded. Every Senator and Congressman who, like Senator Burton of Ohio, votes against upbuilding the navy or fortifying the Canal, and every newspaper or magazine writer who supports such a policy, is working against the cause of peace, and against the honor and the interest of America; and every such man should be held accountable, in severest fashion, by the American people.

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THE DEMOCRATIC TARIFF BILL

BY NICHOLAS LONGWORTH

Mr. Longworth, as a member of the Ways and Means Committee of the House of Representatives of the Sixty-first Congress, speaks with special knowledge on the subject of tariff legislation. The reader will find it of interest and value to compare with this article that in The Outlook of May 17 called "Tariff Reduction from the Point of View of a Business Man," written by Mr. George P. Brett, President of the Macmillan Company, publishers. Since Mr. Longworth's article was written the Tariff Bill, as our readers know, has passed the lower house with only a few clerical changes. Mr. Longworth here deals especially with the methods used in preparing the bill for Congress.—THE EDITORS.

ON the 7th of April, the opening day of the extra session of Congress called by President Wilson to revise the tariff, Mr. Oscar Underwood, of Alabama, Chairman of the Committee on Ways and Means, introduced into the House of Representatives a bill bearing the following title: "A Bill (H. R. 10) to Revise Tariff Duties and to Provide Revenue for the Government and for other Purposes." The bill, as its title implies, indicates the complete abandonment of the announced policy of the Democratic party in the last Congress to revise the tariff schedule by schedule, and undertakes a radical and sweeping change in our entire revenue system.

In considering a measure of such vast importance it is pertinent to inquire not only into the provisions of the bill but also into the manner and method of its framing. Does it represent the result of a thorough and scientific investigation into industrial and labor conditions here and abroad? Was consideration given to the country-wide demand for a change in legislative procedure, or to the methods by which other enlightened countries have been recently framing their tariffs? Were the men who prepared the bill qualified by training and experience for their work? Were it possible to answer these queries in the affirmative, the results attained would at least bear a certain stamp of authority, whether or not one happened to agree with the principles and conclusions embodied in the bill.

To find the proper answer to these questions it is necessary to follow the history of the bill from the time of its inception to the time when it was brought before the Democratic caucus.

So far, it appears that the procedure followed from the beginning, with insignificant variations, was precisely that followed in the preparation of the Wilson-Gorman Bill twenty years ago.

The President having announced his determination to call the Sixty-third Congress into extra session to revise the tariff, the Ways and Means Committee announced a series of hearings to be held in the month of January. Invited to these hearings were all those who desired to be heard or file briefs upon matters in which they were interested. As usual, the great bulk of those who appeared or filed briefs were men financially interested either, on the one hand, as manufacturers or producers, or, on the other, as importers. As a general proposition, it is obvious that the first class want the highest possible rate of duty on the particular articles they produce, just as the second class want the lowest possible rate of duty on the particular articles they import. It must be equally obvious that the information thus gained by the Committee, no matter how honestly intended, is apt to be colored to suit the exigencies of each case, and cannot, in the nature of things, be always a safe guide.

The hearings closed, the actual work of making the tariff bill was begun. The Democratic members of the Committee assembled about the table in the committee room and the minority members were politely but firmly shown the door. A preliminary understanding was had that every member was bound by the action of the majority, and the process of incubation began.

It is not difficult to imagine that many of the duties hatched out under such procedure are the result, not so much of calm consideration of the merits of each case from the point of view of the best interests of the whole country, as of a studied effort to reach that particular compromise which will command the majority vote.

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All the provisions of the bill having been finally agreed upon, it was brought into the House with the unanimous report of the majority members of the Ways and Means Committee and referred to the Democratic caucus. By this means it was sought to do indirectly what is ordinarily done in such cases directly; that is, by a rule limiting the time of debate and the right of amendment. If there is any question as to the best method of throttling the minority, the caucus method has proved to be the most effective because, while the right to offer amendments is preserved, it is foreordained that none can be adopted, for the majority are bound hand and foot and must carry out, at the price of party regularity, the decree of their caucus.

Of course this bill, like all tariff bills, will be subject to amendment in the Senate, and may be radically changed. But, broadly speaking, the responsibility for American tariff legislation rests upon the members of the majority side of the Ways and Means Committee; and it is a responsibility, and a power for good or evil to the mass of the American people, possessed by no other body of men.

It would seem to be an undeniable proposition that each man should bring to his duties, no matter what his other qualifications may be, a ripe experience in tariff-making and a thorough knowledge of industrial conditions, and have at hand the most accurate, up-to-date information obtainable.

The Underwood Bill represents the meeting of minds of fourteen gentlemen, who constitute the majority side of the Ways and Means Committee. Of these, five have had no experience whatever in tariff-making; seven have had only such experience as was gained in the drafting of the four or five tariff schedules which were passed through the House during the last Congress, only to be repudiated in the present bill; and two only, Mr. Underwood and Mr. Harrison, were ever concerned with an actual tariff revision.

The information upon which these fourteen gentlemen relied was that obtained in the hearings conducted during the month of January and extending over a period of three weeks. These hearings included every schedule of the existing tariff, not to exceed two days being allowed on each.

The Tariff Board spent a year and a half, employing trained experts all over the world, upon one schedule alone—the wool schedule—yet the report of the Board was absolutely ignored by Mr. Underwood and his colleagues in favor of the investigation of the wool schedule by the Ways and Means Committee which covered a period of two days. The same is true of the cotton schedule and others on which the Tariff Board made at least partial reports. All the information thus acquired was absolutely ignored; attention was given only to the information gleaned in the three weeks of hearings, and to that part of it only which happened, in their judgment, to square with the Democratic theory.

From such a method of procedure it is no wonder that the Underwood Bill, regardless of the fundamental principles involved, is crude, unworkmanlike, and ill-balanced. And that is not the worst of it. A bill so fashioned offers a premium upon trading when it reaches the Senate, because there is no authority to fall back upon in defending its propositions except the personal opinions of individual members. Under such procedure it is inevitable that right and justice will generally yield to the force of geographical considerations and political expediency.

It may be said that this criticism of the methods employed in framing the Underwood Bill would apply also in the case of the Payne, Dingley, and McKinley Bills. This is true to some extent, though it is true also that not in many years has there been a tariff bill framed by gentlemen of so little practical experience, and upon such meager, if not frivolous, investigation of existing conditions.

It is not here sought to defend any particular tariff bill or the methods of its construction by any political party. This is rather a protest against the system of tariff legislation followed for many years by the Republican and Democratic parties alike, and particularly exemplified in all its crudity and lack of business sense by the bill now before Congress.

The pity of it is that the Democratic party, which during its many years of irresponsibility so persistently declared itself to be the true party of progress, should at the first opportunity, when clothed with responsibility, lapse back into a state of hopeless reactionism, in which the party caucus is king and political expediency the one paramount factor in legislation.

The growing popular discontent with our prevailing method of tariff-making began to manifest itself some years ago, and finally

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took shape in the formation of a country-wide association known as the National Tariff Commission Association. This movement was in a substantial degree reflected in a provision of the Payne Law under which President Taft appointed a body known as the Tariff Board, which during its brief existence most amply justified its creation by the singularly able and exhaustive reports made upon a few of the schedules.

The failure of this legislation fully to meet the requirements of the situation was obvious from the first, because the Board was responsible only to the President, its powers were too limited, and its tenure was dependent on an appropriation made at each session of Congress. Realizing the imperfections of this system, and profoundly impressed, both theoretically and by practical experience as a member of the Ways and Means Committee, with the need of improved methods, the writer drafted a bill to create a permanent non-partisan and high-powered Tariff Commission. In the preparation of the bill avail was had of the material contained in a number of bills introduced into Congress, notably the two bills introduced by Mr. Good, of Iowa, and Mr. Lenroot, of Wisconsin, and also of the advice of Professor Emery, Chairman of the Tariff Board, as to the administrative features. The bill was gone over by a sub-committee of the Ways and Means Committee, its provisions were adopted in substance, and a similar bill was favorably reported and passed through the House by a large majority. It subsequently passed the Senate with a few insignificant amendments perfectly satisfactory to its friends in the House. Unfortunately, the Senate had delayed action until the day before the closing day of the Sixty-first Congress, and the bill reached the House early on the morning of the 4th of March. The Democratic side of the House were able, by the organization of a filibuster and by the employment of every possible form of obstructive parliamentary tactics, to prevent its passage before twelve o'clock, when, under the Constitution, Congress was forced to adjourn.

Not satisfied with having prevented the creation of a permanent Tariff Commission, the Democratic party, on assuming control of the House, proceeded as speedily as possible to abolish the existing Tariff Board, thereby bringing about the present lamentable condition, in which the country is without a responsible governmental agency for acquiring that up-to-date and accurate information which ought to be the ground-work of any scientific tariff system, whether based on the revenue or the protective theory.

In view of the attitude of the Democratic party upon the Tariff Commission idea, it is not surprising that its leaders should have ignored all the information acquired from the Tariff Board; that their bill should be framed on the old-fashioned trading basis, and that the result should be a hodgepodge of highly protective duties here, revenue duties there, and free trade scattered about everywhere.

The writer is one of those who believe that the needs of the country have far outgrown our present and past methods of tariff-making. We believe that infinitely more accurate, up-to-date, and scientific information than we now have, or possess the machinery for acquiring, is absolutely necessary if we are to have a tariff system for the benefit of the whole country and all the people, producers and consumers alike. For this reason we advocate a Tariff Commission which shall be permanent and non-partisan, with large powers of investigation and ample funds to pursue its inquiries both here and abroad.

We are frank enough to admit that such a Commission will not be a cure-all for the difficulties with which we are confronted. We do not agree with those well-meaning but visionary individuals who think that a Tariff Commission will take the tariff out of politics. So long as the country is divided on the bed-rock principle; so long as one party shall continue to declare that protection is "robbery" or "unconstitutional," as the case may be, and other parties declare that the principle of protection is necessary to preserve our legitimate industries and the integrity of the American wage scale, just so long will the tariff be in politics and remain an issue upon which Administrations shall stand or fall. What we claim for the Tariff Commission is this: that it will furnish the facts from which duties may be made a matter of science and not of trade; it will uphold the hands of the statesman in Congress, the man who desires to legislate for the whole country and not for one section of it, the man who condemns the idea once advanced by a great Democratic leader, that the tariff is a local issue; it will furnish him with the weapons with which to combat the bargains between time-servers, those men whose political god is the "pork barrel" and

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whose hands are always itching to dive into the public treasury, or to fashion laws for the benefit of certain individual supporters "back home."

With the actual facts and existing conditions known to all, as they would be had we a permanent Tariff Commission, it would be no longer possible for this kind of trading to continue, the hands of the broad-thinking statesman would be strengthened, and confusion would come to the narrow-minded politician.

If a Tariff Commission accomplished no more than this, would it not be well worth the while?

The Democratic party has deliberately and utterly destroyed all vestiges of the Tariff Commission idea, and its bill reflects this attitude. It is fashioned solely and simply on the old trading basis, and is full of the monstrosities that inevitably result when home-protection Democrats swap votes with free-traders. A tariff on wheat and free trade in flour, a tariff on cattle and free trade in beef, are examples of this kind of legislation.

The writer remembers a conversation last winter with a prominent Democratic leader, during which he asked that leader this question: "Under what economic theory can you support the placing of the finished product of an American producer on the free list and leave a duty on all the intermediate products? You propose to leave a duty on wheat and put flour on the free list; it is not protection; it is not revenue; it is not free trade; what is it?" and the answer was: "It is the theory of delivering the goods; there are mighty few Democrats in the House whose constituents make flour, but there are an all-fired lot whose constituents raise wheat." It would be difficult to find words which would more accurately describe the methods employed in framing the Underwood Bill than this cynical remark of one of its authors.

Can legislation so framed long endure? Can it by any chance work other than damage to the great body of the American people?

GOOD NEWS AND HARD WORK

BY GERALD STANLEY LEE

A BIG New England factory not long ago wanted to get nearer its raw material, and moved to Georgia.

All the machine considerations, better water power, cheaper labor, smaller freight bills, and new markets, had argued for moving to Georgia.

Long rows of new mills were built and thousands of Negroes were moved in and thousands of shanties were put up, and the men and the women stood between the wheels. And the wheels turned.

There was not a thing that had not been thought of except the men and women that stood between the wheels.

The men and women that stood between the wheels were, for the most part, strong and hearty persons, and they never looked anxious or abused, and they did as they were told.

And when Saturday night came, crowds of them with their black faces, of the men and the women, of the boys and girls, might have been seen filing out of the works with their week's wages.

Monday morning a few of them dribbled back. There were enough who would come to run three mills. All the others in the long row of mills were silent. Tuesday morning Number Four started up, Wednesday Number Five. By Thursday noon they were all going.

The same thing happened the week after, and the week after, and the week after that.

The management tried everything they could think of with their people—scolding, discharging, making their work harder, making their work easier, paying them less, paying them more, two Baptist ministers and even a little Roman Catholic church.

As long as the Negroes saw enough to eat for three days, they would not work.

It began to look as if the mills would have to move back to Massachusetts, where people looked anxious and where people felt poor, got up at 5 A.M. Mondays, and worked.

Suddenly one day the son of one of the owners, a very new-looking young man who had never seen a business college and who had run through Harvard almost without looking at a book, and who really did not seem to know or to care anything about any-

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thing—except folks—appeared on the scene with orders from his father that he be set to work.

The manager could not imagine what to do with him at first, but finally, being a boy who made people like him more than they ought to, he found himself placed in charge of the Company Store. The Company owned the village, and the Company Store, which had been treated as a mere necessity in the lonely village, had been located, or rather dumped, at the time, into a building with rows of little house-windows in it, a kind of extra store-house on the premises.

The first thing the young man did was to stave four holes in the building, all along the front and around the corners on the two sides, and put in four big plate-glass windows. The store was mysteriously closed up in front for a few days to do this, and no one could see what was happening, and the Negroes slunk around into a back room to buy their meal and molasses. And finally one morning, one Sunday morning, the store opened up bravely and flew open in front.

The windows on the right contained three big purple hats with blue feathers, and some pink parasols.

The windows on the left were full of white waistcoats, silver-headed canes, patent leather shoes, and other things to live up to.

Monday morning more of the mills were running than usual.

Later in the week there appeared in the windows melodeons, phonographs, big gilt family Bibles, bread machines, sewing-machines, and Morris chairs. Only a few hands took their Mondays off after this.

All the mills began running all the week.

Of course there are better things to live for than purple hats and blue feathers and silver-headed canes and patent leather shoes. But if people can be got to live six days ahead, or thirty days or sixty days ahead, instead of three days ahead, by purple hats and blue feathers and white waistcoats, and if it is necessary to use purple hats and blue feathers to start people thinking in months instead of minutes, or to budge them over to where they can have a touch of idealism or of religion or of living beyond the moment, I say for one, with all my heart, "God bless purple hats and blue feathers!"

* * *

The great problem of modern charity, the one with which society is largely occupied to-day, is, "What is there that we can possibly do for our millionaires?"

The next thing Society is going to do, perhaps, is to design and set up purple hats with blue feathers for millionaires.

The moment our millionaires have placed before them something to live for, a few real, live, satisfying ideals, or splendid lasting things they can do, things that everybody else would want to do and that everybody else would envy them for doing, it will bore them to run a great business merely to make money. They will find it more interesting, harder, and calling for greater genius, to be great and capable employers. And when our millionaires once begin to enter into competition with one another in being the greatest and most successful employers of labor on earth, our industrial troubles will cease.

Millionaires who get as much work out of their employees as they dare and pay them as little as they can, and who give the public as small values as they dare and take as much money as they can, do such stupid, humdrum, conventional things only because they are bored, because they cannot really think of anything to live for.

Laborers whose daily, hourly occupation consists in seeing how much less work a day than they ought to do they can do, and how much more money they can get out of their employers than they earn, do such things only because they are tired or bored and discouraged, and because they cannot think of anything that is truly big and fine and worth working for.

The industrial question is not an economic question. It is a question of supplying a nation with ideals. It is a problem which only an American National Ideal Supply Company could hope to handle. The very first moment three or four purple hats with blue feathers for millionaires and for laborers have been found and set up in the great show window of the world, the industrial unrest of this century begins to end.

* * *

One day not long ago I saw two small boys playing house—marking off rooms, sitting-rooms and bedrooms, with rows of stones on the ground. When I came up, they had just taken hold of a big stone they wanted to lift over into line a little. They were tugging on it hopefully and with very red faces, and it did not budge. I picked up a small beam about five feet long on my side of the road, that I thought would do for

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a crowbar, stepped over to the boys, fixed a fulcrum for them, and went on my walk. When I came back after my day's walk that night to the place where the boys had been playing, I found the boys had given up working on their house. And as I looked about, every big stone for yards around—every one that was the right size—seemed subtly out of place. The top of the stone wall, too, was very crooked.

They had given up playing house and had played crowbar all day instead.

I should think it would have been a rather wonderful day, those boys' first day, seven or eight hours of it spent, with just a little time off for luncheon, in seeing how a crowbar worked!

I have forgotten just how much larger part of a ton one inch more on a crowbar lifts. I never know figures very well. But I know people, and I know that a man with only three days' worth of things ahead to live for does not get one hundredth part of the purchase power on what he is doing that the man gets who works with thirty days ahead of things to live for, all of them nerving him up, keeping him in training and inspiring him. And the man who does his work with a longer lever still, with thirty or forty years' worth of things he wants all crowding in upon him and backing him up, can lift things so easily, sometimes so even jauntily, that he seems to many of us to be a new size and a new kind of man.

* * *

The general conventional idea of business is that if you give a man more wages to work for he will work more; but of course if a business man has the brains, knows how to fire up an employee, knows how to give him something or suggest something in his life that will make him want to live twenty times as much, it would not only be cheaper, but it would work better, than paying him twice as much wages.

Efficiency is based on news. Put before a man's life twenty times as much to live for and to work for, and he will do at least, well—twice as much work.

If a man has a big man's thing or object in view, he can do three times as much work. If the little thing he has to do and keep doing is seen daily by him as a part of a big thing, the power and drive of the big thing is in it, the little thing becomes the big thing, seems big every minute while he is doing it. It makes it easier to do because it seems big.

The little man becomes a big man.

From the plain, practical point of view, it is the idealist in business, the shrewd, accurate, patient idealist in modern business, who is the man of common sense. The employer who can put out ideals in front of his people, who can make his people efficient with the least expense, is the employer who has the most common sense.

The employer who is a master at supplying motives to people, who manages to cut down through to the quick in his employees, to the daily motives, to the hourly ideals, the hourly expectations with which they work, is the employer who already takes the lead, who is already setting the pace in the twentieth century business world.

Possibly you have noticed this trait in the great employers, or at least in the great managers of employers.

You are going, for instance, through a confectionery shop. As you move down the long aisles of candy machines you hear the clock strike eleven. Suddenly music starts up all around you, and before your eyes four hundred girls swing off into each other's arms. They dance between their machines for five minutes, and then, demurely, they drop back to their work. You see them sitting quietly in long white rows, folding up sweetmeats with flushed and glowing cheeks.

Is this sentiment or is it cold, businesslike efficiency?

The more sentiment there is in it, probably, the more efficient it is and the better it works.

"Business" is not "business."

One need not quarrel about words, but certainly, whatever else business is, it is not business. It would be closer to the facts to call business an art or a religion, a kind of homely, inspired, applied piety, based upon gifts in men which are essentially religious gifts; the power of reading the human heart, the genius of cultivating companionableness, of getting people to understand one and to understand one another and do team work. The bed-rock, the hard-pan, of business success lies in the fundamental, daily conviction—the personal habit in a man of looking upon business as a hard, accurate, closely studied, shrewd human art, or science of mutual expectation.

I am not saying that I would favor all employers of young women having all young women, to-morrow morning at eleven o'clock,

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swing off into each other's arms and dance for five minutes. The value of the dance in this particular case was that the Firm thought of the dancing itself, and was always doing things like it, that everybody knew that the Firm, up in its glass office, felt glad, joined in the dance in spirit, enjoyed seeing the girls caught up for five minutes in the joy and swing of a big, happy world, full of sunshine and music outside, full of rested and gentle things, of ideals around them which belonged to them and of which they and their lives were a part.

When we admit that business success today turns, or is beginning to turn, on a man's power of getting work out of people, we admit that a man's power of getting work out of people, his business efficiency, turns on his power of supplying his people with ideals.

Ideals are news.

You come on a man who thinks he is out of breath and that he cannot possibly run. You happen to be able to tell him that the dynamite in the quarry across the road is going to blow the side of the hill out in forty-five seconds, and he will run like a gazelle.

You tell a man the news, the true news, that his employers are literally and honestly finding increased pay or promotion, either in their own establishment or elsewhere, for every man they employ as fast as he makes himself fit, and you have created a man three times his own size before your own eyes, all in a minute. And he begins working for you like a man three times his own size, and not because he is getting more for it, but because he suddenly believes in you, suddenly believes in the world and in the human race he belongs to.

To make a man work, say something to him or do something to him which will make him swing his hat for humanity and give three cheers like a meeting of workmen the other day, "Three cheers for God!"

There is a well-known firm in England which has the best labor of its kind in the world, because the moment the Firm finds that a man's skill has reached the utmost point in his work, where it would be to the Firm's immediate interests to keep him and where the Firm could keep on making money out of him and where the man could not keep on growing, they have a way of stepping up to such a man (and such things happen every few days), telling him that he ought to go elsewhere, finding him a better place, and sending him to it. This is a regular system and highly organized. The factory is known or looked upon as a big family or school. There are hundreds of young men and young women who, in order to get in and get started, and merely be on the premises of such a factory, would offer to work for the firm for nothing. The Factory, to them, is like a great gate on the World.

It is its ideals that have made this factory a great gate on the World.

And ideals are news. Ideals are news to a man about himself.

News to a man about himself, and about what he can be, is gospel.

And a factory with men at the top who have the brains about human nature to do things like this, men who can tell people news about themselves, all day, every day, all the week, like a church—let such a factory, I say, for one, have a steeple with chimes in it, if it wants to, and be counted with the other churches!

People have a fashion of speaking of a man's ideals in a kind of weak, pale way, as if ideals were clouds done in water-color by schoolgirls, as if they were pretty, innocent things, instead of being fierce, splendid, terrific energies, victorious, irrevocable in human history, trampling the earth like unicorns, breathing wonder, deaths, births upon the world, carrying everything before them everywhere they go. These are ideals! This may not be the way ideals work in a moment or in a year, but it is the way they work in history, and it is the way they make a man feel when he is working on them. It is what they are for, to make him feel like this when he is working on them.

I wish people would speak oftener of a man's motives, what he lives for as his motive powers. They generally speak of motives in a man as if they were a mere kind of dead chart or spiritual geography in him, or clock-hand on him, or map of his soul. Whereas, as a matter of fact, the motives and desires in a man are really the motors or engines in him, the central power-house in a man, the thing in him that makes him go.

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JAPAN TO-DAY AND TO-MORROW

BY HAMILTON W. MABIE

FOURTH ARTICLE

THE EAST AND THE WEST

"AND never the twain shall meet," says Kipling.

But they have met; they are meeting every hour in numberless places and ways. These words are written in an old Chinese city; but the morning newspaper which has just been laid on the table of the reading-room of the hotel prints half a column report by cable of devastating floods in Ohio and Indiana, with details of the loss of life and property at Dayton and Columbus! One is brought here by an American locomotive in an American Pullman, and finds half a dozen Americans waiting at a finely appointed station to take the Trans-Siberian express south. There is a cash register at the cigar-stand. This is one of the distributing centers of the bean-raising country, and there are great piles of bean-bags waiting to go to Dairen and thence to America. Incidentally it is worth noting that not long ago there was vociferous complaint that the Japanese were creating a monopoly of this trade and taking much profitable business out of American hands. The same complaint came from the English; they investigated, and discovered that the monopoly was not artificial, but was being secured by quicker wit and greater adaptation to local conditions. The Japanese were not content to deal with the local merchants, nor were they dismayed by the accommodations offered by Chinese inns in remote villages; they went boldly into the back country and bought beans on the ground where they were raised. The English discovered the secret of the Japanese monopoly, adopted the same methods, and are now becoming monopolists themselves, to the sorrow of the Japanese, who for a time had the business of exporting beans well in hand. This is an illuminating example of a whole class of criticisms of the Japanese and of the explanations which lie on the surface if people will take the trouble to study local conditions.

The American who came to Japan to get away from America, and found a stove made in Peekskill on the wharf in Yokohama, had a very common experience; and so did the American family who brought a large supply of American standard remedies and toilet luxuries with them, and found all these things in a case in the first hotel in which they lodged in Japan. There are, of course, many localities into which foreign conveniences have not penetrated, and in which the foreigner awakens a somewhat embarrassing attention; but the large towns in which the standard articles of foreign use cannot be found are few.

Of course there are many who will tell you that these evidences of contact with the West are misleading, and that the ancient East remains unchanged and unchangeable. These are the people to whom Mr. Kipling's phrase which prefaces this article embodies a fundamental fact in the history of the race, and one which only dreamers and idealists will challenge. It is a picturesque theory and M. Pierre Loti has very plainly expressed his hope that it will never be refuted by changed conditions. Lord Beaconsfield made very effective use of the "Asian mystery," intimating that the Oriental mind is impenetrable to the less subtle Occidental intelligence, and that Asia has a secret which is hidden from Europe and America. And many Western minds have yielded to the spell of the East so completely that they have surrendered their individual quality and made a vain effort to effect in a day a change of type which it has taken centuries to define.

When Mohini, one of the earliest and the most interesting of the Indian teachers who have gone to America, was asked to describe the methods by which an inquirer might become a follower of the faith he held, he discouraged the attempt by saying, in effect, "You have your path, we have ours; our path is not for you." When he was told that the Christian faith had been tested and found wanting, he replied that no one had or could exhaust the possibilities of the Christian religion.

It was the wise answer of a wise teacher, and the word "path" was significant of the difference between the men of the East and the men of the West. They are not different

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in kind, but in experience; there is no secret which the East holds to the exclusion of the West. They have traveled in different paths for many centuries; they have lived under different skies, in different climates; they have been surrounded by different landscapes; environment and, for many generations, a radically different heredity have colored the very texture of their minds, so that the difference between their languages are significant of the differences in their ways of thinking. An Oriental will say frankly that his chief difficulty in understanding an Occidental is not a matter of language but a mode of thought; and the Occidental will tell you that, difficult as an Eastern language is to a student from the West, the real difficulty is deeper: it is a difference in the way of thinking. There is a fundamental truth at the base of Landor's poetic phrase, "We are what winds and fountains make us;" and natural conditions as divergent as the sublime solitudes of the Himalayas, the volcanic islands on which the Japanese have lived for perhaps three thousand years, the broad fertility of the prairies of the Central West in America, have left deep impressions on the imagination and in the physical character of long generations on both sides of the globe; and the obvious differences of aspect which not only the landscape but the dress, habits, occupations, and bearing of the East and West reveal even to the eye of the careless tourist are the outward and visible signs of inward and invisible differences of ideals, standards of life, and interpretations of the mystery of the world.

When the largest allowance is made for these differences, they still remain, so far as the nature of the men who reveal them is concerned, superficial; they report differences of environment, not of original structure; they tell a story of roads rather than of men, of long divergent paths rather than of divergent orders of travelers. The world is not large; and if the paths which traverse it are long enough, they inevitably strike into parallel lines or run together.

Differences of environment and of racial experience have created an Eastern and a Western temperament; an Eastern way of looking at life and the world and a Western way; but the human spirit is one and the same in both hemispheres, and there is no kind of knowledge possessed by one from which the other is debarred by racial incapacity from understanding. The two sides of the globe form a complete circle; the seas which once seemed almost impassable barriers have now become highways of easy communication. This view is a radical departure from the traditional attitude of the old-time trader and the old-time diplomatist; but, however unwelcome it may be to those who hold that the East is the natural dependency of the West and the normal sphere for Western control, it is the view which has long been held by men of vision in the West; and, what is far more important, it is the view which the East is holding with increasing energy and clearness of purpose. The Englishman who said that things had come to such a pass in Japan that a foreigner could no longer strike a Japanese without serious danger of being sent to jail bore unwilling testimony to the radical change which is taking place in the East. It ought to be added that the Japanese have never been patient under the treatment which too many Chinese have received in their own cities at the hands of some foreigners less civilized than the people whose hospitality they have brutally abused. The story of Western dealings with China is not pleasant reading for the man to whom Christian civilization means the diffusion of the Christian sense of justice, of courtesy, and of brotherliness; and it is a story with which it is to be hoped the Chinese will not become familiar until its harsh selfishness has been softened by memories of a later friendliness. The feeling that the races are so far apart that the East can understand no Western language but a kick, or a blow of the fist, is the root of much of that Western brutality which inevitably evoked Eastern ferocity.

Many who have had business dealings with Eastern peoples and have lived among them for long periods of time have so deeply imbibed this feeling that they regard any other view as evidence of ignorance of the Eastern character. Practical men will tell you, they say, that it is idle to deal with the East on a basis of good will and a common human nature. The Eastern nature, they will assure you, is so different from the Western nature that no real understanding between them is possible. Years ago a foreigner long resident in the East was riding on a famous old highway in Japan, when he met one of the most powerful Daimios coming with a large company of retainers from the opposite direction. For centuries a Daimio had had the right of way in Japan; other travelers waited respectfully until he had passed. This for-

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eigner was warned by his companions of the danger of forcing a passage through the company of armed men who were escorting their feudal lord. He replied, "I know the Orientals"—and rode straight to his death at the hands of one of the retainers whose chief he had wantonly insulted. He did not know the Orientals, and he paid the penalty which ignorance often exacts. And there are many who live in the East and do not know the East. A very able and clear-sighted observer, as the result of recent travel, said that the smoking-rooms of foreign hotels and foreign clubs are places to avoid if one wants to know the East. There are many open-minded and high-minded men in the great company of foreigners who live in the East for business purposes, especially among the Americans who have never been accustomed to govern the East—men who represent their country at its best; but there are many who assume to know the Orientals because they live among them, and forget that there is a vast difference between access to knowledge and knowledge itself, and that a blind man may live fifty years in a house and know only the shape of its furnishings.

One may get much trustworthy information in smoking-rooms if he knows how to distinguish between those to whom the East is only a business opportunity and the Oriental only a possible purchaser, and those to whom the East is half the world and the Oriental a fellow human being who is the more interesting because his mental processes are less direct than our own. On the other hand, one may carry from smoking-rooms a mass of ignorance, prejudice, and stupid intolerance sufficient to stock a good old-time book of American impressions by an old-time European observer of the type whom Cooper satirized.

There are foreigners living in all parts of the East who not only live *in* the East but *with* it, and who enter into human as well as business relations with the Orientals. To these observers the idea of a permanent barrier, an impassable gulf, between the two great divisions of the human race is a mischievous invention of those who see only the superficial differences and have not learned that under what Dr. Nitobe has called the institutional mind there is a common human mind which makes it possible for all men not only to understand but to trust one another. Those who were fortunate enough to hear the eloquent tribute which Sir Andrew Fraser paid to the nobility and loyalty of the Indian character on his retirement from the government of the most turbulent province in India will not forget its convincing frankness, and were not slow to discover in the spirit of the veteran British proconsul the secret of his knowledge of the Indian temperament and attitude of mind. For men evoke the spirit they express, and the heart of a race opens to those who approach it, not with distrust and suspicion, but as members of the same great family. There are industrious farmers who see their own fields clearly, but never see the landscape; and there are men in the East who know the local business conditions, but who never get so much as a glimpse of the vital conditions, the intellectual movements, the spiritual stirrings in the souls of those among whom they have their home but with whom they do not live. Those to whom every difference from the conditions and habits of the localities from which they came is an evidence of inferiority never understand any country, not even their own. Mr. James has said shrewdly that a true cosmopolitan must know something even of his own country; for this, he might have added, is the beginning of knowledge of the world. The world gains its interest largely from variety; and the differences which bring out the range of human resources and art ought to be welcomed at a time when many influences seem to be working to produce an uninteresting monotony of dress and habit. The most disastrous thing which has happened in Japan is the adoption of the German cap! It has blighted the small boys and handicapped the older ones. The endeavor of the East has been to identify unity with uniformity; the problem of the West is to discover unity in variety. Between the two hemispheres there are radical and manifold differences, but there are deeper resemblances. The past has emphasized the differences and kept East and West apart; the future will emphasize the resemblances and bring them together. There are great obstacles to be overcome; obstacles so great that without that imagination which is the prime quality of statesmanship and of great commercial enterprise they seem insurmountable; but those whom time has separated time can reunite. There are no obstacles which right feeling, generous treatment, and, above all, undeviating justice, cannot remove.

Mukden

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THE SPECTATOR

ONE morning not long ago the Spectator found in his mail a big envelope bearing the legend "Irish Historic Pageant," and inclosing a circular which stated, among other things: "The pageant will be produced by the American Committee of the Gaelic League of Ireland at the Sixty-ninth Regiment Armory. . . . Five hundred participants, recruited from Gaelic societies, the Irish-American Athletic League, and the Sixty-ninth Regiment, all in the native dress of the period, will make the past live again . . . groups of Clerics and old-time Bards . . . Irish wolf-hounds introduced in the tableaux . . . the ancient Hill of Tara, seat of the Irish Kings . . . fairy-like music, sonorous choruses, beautiful lighting effects, with sunrise, moonlight, and the mists ascending from bogs and fens, where ancient spirits and goblins float, specter-like, through the haunted valley. The first episode occurs on the Field of Sports, with Kings and Chieftains watching the contests; . . . the final episode represents the Convention of Dromceat, which gives a faint idea of the glories of ancient Irish civilization when the other nations were still submerged in mediæval gloom."

"I must see that," the Spectator said, half aloud, and to the Greek boy who was pouring his coffee, "What do you know about Home Rule for Ireland?" "Oh—Ireland," he replied, "I think they ought to have it. We Greeks are also fighting for independence. Millions of Greeks are still held in practical slavery in Asiatic Turkey—we are trying to liberate them too." As an afterthought and with finality he added, "The Irish people are descended from the Greeks. They went by the Mediteranean into Spain and from Spain into Ireland." An Irish boy had stopped to listen. "He thinks the Irish are descended from the Greeks," remarked the Spectator. "Well, I don't know about that," said the Irish boy; "I always heard we come from the Spaniards." "What do you know about Home Rule?" asked the Spectator. "Yes, we're goin' to get it," he answered. "They objected for a long time, but they're gettin' more civilized and humane-like." He hurried away. Whom did he mean? The Spectator waited for him to pass that way again, and, seeing him bearing down with a tray balanced in mid-air, hailed him with, "Who are getting more humane?" The boy side-stepped, still balancing the tray, and answered, "The English, of course," and the Spectator felt humbled with a sense of his stupidity. Of the Greek boy, who was still hanging around, he asked how he liked the United States, a question which, while it is considered "taboo," is ever prolific in revelations. "The United States," the Greek boy said with a wise air, "is the best country in the whole world for making money in. For myself, I cannot enjoy myself in New York. Soon I will return to my home in Athens, where is my mother. I have also a brother who is a merchant. You will visit Athens? Good! I will give you a letter of introduction to my brother—will be a very good friend for you there."

The time for the Irish Historic Pageant was drawing near. The Spectator secured two tickets, and the question arose whom to invite. While congenial companionship adds to the pleasure of whatever entertainment, uncongenial companionship is worse than none. The Spectator, being of a hopeful turn, resolved to seek a companion, and, after a canvass of his friends of various racial affinities, came to a decision. He settled on a New Yorker by birth, a Jew by tradition, a Progressive in faith, a lawyer by occupation.

As the pageant spread itself upon the immense stage, with Kings and Queens, Priests and Wise Men, Soldiers, Artisans, and Dancing Maidens, all clad in the rainbow garments of that magic time, with Druid symbols wrought in silk and velvet and veils thin as spider-webs, the Spectator, who had not read his programme, resigned himself to the hope of, at most, a partial understanding of the pageantry. Not so his companion, who, in the obscurity of the darkened auditorium, was busily studying the printed synopsis; and while the Spectator begged him not to ruin his eyes, he was not less pleased to be set right as to the action on the stage. With the High King and Queen seated upon their throne, and the four pairs of tributary sovereigns upon theirs, the royal sports began. And here became apparent the advantage of having not mere actors in

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the rôles of athletes, but athletes themselves. Every line of body and limb showed practice in deeds of strength and daring. A rugged contestant put the shot, and the Spectator murmured, "Can that be Martin Sheridan?" "Yes, it is Sheridan," came from the row in front, and a man half turned, showing a clean-cut Celtic profile. Now followed the running broad jump, and Finn, son of Cumhall, the first chief of the Fianna under Conn, who had entered unnoticed and stood in the background, but could no longer restrain his lusty young manhood, entered the lists, winning over the others. He also vied with the Irish Bards, and his beautiful apostrophe to the awakening Spring, which he made symbolic of awakening life and love, charmed the King, who called Finn to the dais, and, learning his noble parentage, made him welcome among the Fianna. Merriment, dancing, and singing followed. But the King infuses a gloomy note, telling of the coming of the Daanan, their ancient enemies, who at this season cast the spell of their dark incantations over the Irish soldiers and set fire to the castle on the Hill of Tara. The King offers "restoration of rights" to that warrior who will overcome the wizards from the north; but the warriors all are cowed by the mysterious terror, and do not respond. Finn now offers to meet and conquer the Daanan. The King accepts his offer. The multitude withdraws, and Finn, armed with a magic spear and protected by a magic mantle given him by an old friend of his royal father's, awaits the coming of the Daanan. Eerie music is heard, and the fairy-folk appear and endeavor to cast their spell over Finn. They are followed by the wizard Aillen, who attacks Finn with his sword and hurls a bolt of fire at the castle of Tara. This is diverted by Finn, who puts the fairy-folk to rout, and with his spear kills Aillen. And, while the mother of the slain wizard intones his death-dirge, Finn cuts off the monster's head and places it high on the ramparts of the castle. The people now rush in, shouting with joy at their deliverance, and King Conn, ascending the castle heights, proclaims Finn henceforth the chief of the Fenians.

This closes the first episode. The second, which is briefer, presents the sixth century epoch under Aedh. The Irish Bards have become arrogant and overbearing towards the King, who has summoned the banished St. Columcille from Iona to act as mediator. This he does, terminating his good offices by causing the King to liberate Scannlan Moore, held as a royal hostage and cruelly treated by Aedh. The Bards now enter, intoning hymns of praise to Columcille, who rebukes them. They must thank none but the Most High God. The effect of the entire pageant, attended throughout by the music of a splendid orchestra, was very beautiful. "The ancient Gaelic melodies are reminiscent of the operas of Wagner," remarked the Spectator. "Wagner took the greater part of Tristan and Isolde from the ancient music of the Gaels," said his companion. He was still studying the programme. "I must go now," he whispered; "train leaves the Pennsylvania in fifteen minutes. It's been great—great!"

At the close of the pageant a voice from Belfast was raised in the rear of the armory. "Author—author!" it shouted; but Anna Throop Craig sat "still as a mouse" in the front row. This discouraged the enthusiasts from calling for Robyn, the composer, Campbell, the scenic artist, Coleman, the stage director, and the leading actors, the singers and the harpist. All deserved a curtain—but, on second thought, there was no curtain. We are creatures of habit—accustomed to a curtain that rolls up and down. The dancing that followed was a pretty sight, with true Irish lads and lassies, many in kilties and in Gaelic dress, dancing the Irish jigs and reels. "What proportion of these young people were probably born in Ireland?" inquired the Spectator of the man from Belfast, a journalist and Liberal, who had come over solely to aid in producing the pageant. "Fully three-quarters of them," he answered; "you have no idea of the great numbers of young Irish people in New York." The Spectator, once fond of dancing, experienced a tingling in his toes; but when the Belfast man offered to secure for him a partner, he discreetly declined. But he turned again and again to watch the dancers, their trim feet twinkling in the mazes of the reel, and as he sought his home these verses of Yeats were haunting him like music:

"For the good are always the merry,
Save by an evil chance;
And the merry love the fiddle,
And the merry love to dance:

And when the folk there spy me,
They will all come up to me,
With 'Here is the fiddler of Dooney!'
And dance like a wave of the sea."

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THE NEW BOOKS

AMONG THE NEW NOVELS

MR. HENRY SYDNOR HARRISON'S "Queed" was recognized by novel-readers of discriminating judgment as a book of original force. Whether it reached a high rank among listed "best sellers" or not we do not know; but no novel of its season was more discussed by those readers who look for something other than sentiment and exciting plot. It had a quaintly humorous manner and an original character in the dry-as-bones economist converted by life, work, and a woman into a wholesome lover of mankind; and it had also a sincere sympathy with human progress. Now comes a second book with the singular title of "V. V.'s Eyes" (Houghton Mifflin Company). It is too early to predict its reception by the great army of novel-readers; but in our judgment it is one of the strongest and at the same time most delicately wrought American novels of recent years. To those who protest against any infusion of moral purpose in a novel, and to those who think that every story is "disappointing" which does not end in wedding bells, "V. V.'s Eyes" may not appeal. But it is, in fact, a high form of praise from the purely literary point of view to say that a novel moves the heart toward social sympathy without being either "preachy" or platitudinous; and equally high praise to say that the author's treatment of plot and incident is true rather than conventional.

There is not a particle of sanctimoniousness, intellectual pride, or benevolent superiority in young Dr. Vivian, the "V. V." through whose eyes Carlisle, the fashionable, purposeless girl of the story, comes to recognize the hollowness and worthlessness of her existence. V. V. is modest, hesitant, hard to rouse even to just anger; he believes that all people would aid in making life better if they "only understood;" his help to the poor people about him is that of a brother, not a patron. There is something so optimistic and warm-hearted about him, he is so much a gentleman in soul, that his patient, personal example of unobtrusive work for better conditions gradually wins the reader's friendship as it did that of the society girl who long despised him as a wild, socialistic dreamer. The novel derives its power from the side of character-building rather than construction; but the main situation is forceful—a single false statement made in a moment of fear for social consequences by Carlisle entails growing evil consequences which end in the suicide of a young man whom she had unintentionally branded as a coward. Very subtly and convincingly is shown her remorseful awakening to responsibility and the meaning of sympathy. Mr. Harrison's manner of writing is just a little like that of Mr. De Morgan; he takes the reader into his confidence, chats with him and chaffs him; makes him see the people of the book (and there are many minor characters, well indicated by slight touches), and never forgets that life has its joyous as well as its pitiful aspects. Some one has described "Queed" as a first aid for misanthropes; "V. V.'s Eyes" is a cure for social philistinism.

Miss Ellen Glasgow's novels of Southern life are always carefully and conscientiously written. She takes her men and women seriously, working out their development under the stress of life with fine appreciation of effect and cause. "Virginia" (Doubleday, Page & Co.) has less of local color and of action than her novel last preceding, "The Miller of Old Church." It is indeed essentially sad in its picture of a sweet and faithful wife mated to a self-centered man. The record of her disillusionment and final abandonment for a brilliant young woman is told with absolute fidelity to human nature, but while it stirs the sympathy and is pathetic in a true sense, it does also leave a feeling of depression. In short, the book lacks what Miss Glasgow has usually not ignored, the contrast of humor and quick movement to offset the essentially tragical theme. It is a sincere piece of work, but not an inspiriting one.

Mr. Hugh Walpole's new story, "Fortitude" (Doran), tells of the fight of a soul against inherited evil tendencies. Cornwall-by-the-Sea is the hero's birthplace, and there on a Christmas eve, as a lad of twelve, in a Rembrandtesque old inn, smoky of rafter, with its fiery cavern of leaping flame and shadowy corners that darkness seized and filled, the sea booming on three sides, he hears from the lips of an old man the words that he carries with him as a shield into the battle of life: "It isn't life that matters, but the courage you bring to it." Yet at the age of

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thirty we find him bereft of family, work, and even self-respect, fleeing in panic-stricken retreat. But a woman who loves him unselfishly and hopelessly saves him from himself; and he goes back into the fight, not in the spirit of romantic adventure, as at first, but with grim determination, knowing that, though the gods have robbed him of much, they can never rob him of the heart to endure. The novel has strong character-drawing—the people of Cornwall, especially, seem real—and it has also humor, pathos, cruelty, passion, love, and sacrifice.

For whimsicality and entertaining rather than realistic qualities one may cordially recommend "Bachelor's Buttons," by E. Burke (Moffat, Yard & Co.). This bachelor has some of the characteristics of Mr. Locke's "Septimus;" he is shy beyond expression, innocent and unsuspecting beyond belief, but he is possessed of a naïve instinct which carries him safely through the traps of designing mothers, spinsters, and widows, and lands him happily in a safe port. The story is improbable enough in incident, but it is good-hearted and provocative of smiles.

Red Button (The). By William Henry Irwin ("Will Irwin"). The Bobbs-Merrill Company, Indianapolis. $1.30.

Those who have met, in other stories by Mr. Irwin, Rosalie La Grange, the medium with all the stock in trade of any high-class fakir, but with an abundant store of humanity and decent feeling as well, will be glad to meet her again in a slightly different rôle. As a combination of unofficial detective and *dea ex machina* in the lives of several people involved in a mysterious tragedy she is as interesting and as likable as ever. A story to keep one up till it's finished.

Ambition of Mark Truitt (The). By Henry Russell Miller. The Bobbs-Merrill Company, Indianapolis, Ind. $1.35.

This story of industrial struggle, personal sin, and final victory has a touch of relevancy to common lives as lived to-day in great cities that helps define our real relations to the life around us. It is a romance of the steel industry—not a new theme in modern fiction; and the human story is that of the eternal tragedy of sin through passion and base expediency, the flame gradually fused through suffering and work into the pure light of service and honest love.

Wilsam. By S. C. Nethersole. The Macmillan Company, New York. $1.35.

This novel is the work of an author unknown to us, although it is not a first book. "Wilsam," we learn, in old English law, had a meaning similar to "flotsam" and "jetsam," except that it indicated something of value which came ashore from the sea when no wreck or ship was in sight. The word is aptly applied to poor little Mercy, whose mother dies as the ship sinks; the baby girl is left to the chance of the elements, and, strangely enough, comes ashore at the very village where some of her mother's relatives live. Part of the story is told in Mercy's own words, part by others, and part by the author. While the novel is subdued in tone and not rapid in movement, it is truthful in its study of human nature and is an exact reflection from lives which are under unusual stress of sorrow or heredity. There are many characters, and several of these are brought out with close psychological knowledge of tendency and the pressure of circumstance. The feeling and tone of the book are admirable; and to those who care more for people than for plot, and who see more that is worth while in the natural working out of character than in recital of adventure, the novel will have recognition as being unusual and as written with literary sincerity. It ought to be added, moreover, that there are incidents of a deeply tragical nature and elements of tense suspense.

Mighty Friend (The). By Pierre L'Ermite. Translated by John Hannon. Benziger Brothers, New York. $1.50.

M. Pierre L'Ermite's idea is evidently to present the threatening condition of modern economics through the medium of a novel. The title of the tale, "The Mighty Friend," means land—that is to say, the country, the real substance of the nation. Confronting it is the commercialism represented by city manufacturers, whose factories erected in the country often have a baneful influence. While some of the description is delightful, the book is too long. One wades through 619 pages of what might have been compressed into half the length. Some of the characters, too, are of the old-fashioned "Godey's Lady's Book" order, sentimental, not to say "slushy." The author, evidently a fervent Roman Catholic, puts forth strenuously the Church's strong protest against the onrush of materialism.

Golightlys: Father and Son (The). By Laurence North. The George H. Doran Company, New York. $1.25.

An unusually good story of American journalistic methods in an English setting. The author knows his Fleet Street well, and, better, he knows people. Live men and women move through these pages; they work and play, love and hate, like real people. The tragedy that comes is so logically an outcome of character that it hardly seems like tragedy. "P. Golightly" dominates the book, a character easily remembered and likable in spite of his shortcomings. The book has humor, it shows keen insight into

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human nature, and the plot-interest is well sustained to the end.

Hindle Wakes. A Play, by Stanley Houghton. The John W. Luce Company, Boston. 75 cents.

"Hindle Wakes," a play that parallels Galsworthy's "Eldest Son" in thought if not in scene or characters, ranks among the best of recent dramas dealing with the double standard of sexual morality. The play is strong, not merely because it is unpleasant, but chiefly because it contains much that is painfully true. In the gradual substitution of frankness and sanity for complacent sentimentality many widely accepted notions of what is right, perhaps we should say rather what is proper, are bound to be badly shattered. This play of Stanley Houghton's must have awakened in many minds that discontent with present conditions which is the first step in progress toward a higher ideal.

Windham Papers (The). In 2 vols. Small, Maynard & Co., Boston. $10.

William Windham died in 1810. He was a member of Pitt's first Cabinet. A hundred years have now passed since Windham's death, but no biography has appeared of him, though Lord Rosebery has called him "the finest English gentleman of his or perhaps of all time." He was the intimate friend of Johnson, Burke, and Fox. He was a favorite with the King; he was the political associate of Lord Grenville and the Duke of Portland, and of course of Pitt. His correspondence was extremely interesting, and the two just-published volumes, comprising it and an account of his life, include hitherto unpublished letters from Burke, Canning, Fox, Nelson, Pitt, George III, the Dukes of York and Gloucester, Lords Minto, Grenville, and Castlereagh. Among the most noteworthy of these letters are those in the series from Windham to Pitt marked "most private." They urge the Prime Minister to remove the Duke of York from the command of the British army in Flanders, and contain first-hand accounts of secret ministerial negotiations. More interesting still is a "most secret" letter discussing the desirability of having Engl nd undertake to protect the newly born American Republic by sea, lest that Republic build a navy of its own and so prejudice the supremacy of British seapower. It is a satisfaction to see in these letters that Windham was a friend to America at a time when such a friendship was most needed. If with regard to British politics we may feel that there is here and there a good deal in these volumes which the ordinary reader could dispense with, that feeling certainly does not obtain when it comes to the history of the struggling American Republic. Despite Lord Rosebery's emphatic use of superlatives in his introduction, a perusal of these volumes will, we think, leave upon the reader's mind the feeling that, though Windham was an interesting and in many respects an admirable man, his political course did not disclose an ideally rugged independence.

Collected Poems. By Austin Dobson. E. P. Dutton & Co., New York. $2.

If numerous poets have flown higher and continued longer on the wing than Austin Dobson, there are certainly not many who have come so few croppers. Wordsworth, as A. E. Robinson says, "sometimes lumbers like a raft," Browning is occasionally choked by the rush of his own thought, Swinburne swept off his feet by the flood of his own music; but Dobson, carver of peachstones and painter of porcelains, works serenely on with never a quiver of his deftly flying fingers and few signs of flagging power. Perhaps, after all, there is some compensation in being able to say with him:

> ". . . If zealots burn,
> Their zeal has not affected
> My taste for salmon and sauterne."

Negative praise such as this, however, is poor tribute for a poet whose every line is a delight to both mind and ear. Whether, from scraps of Boswell, he builds us a "Postscript to Goldsmith's Retaliation," or, in the fanciful meters of old France, makes verbal magic for our enchantment, "he touches nothing which he does not adorn." To him can be justly given the meed of praise he sent to Aldrich upon the latter's seventieth birthday:

> "
> . . . . . .
> Least—least of all, need we excuse
> The Bard who, backward-looking, views
> But blameless songs and blameless days
> At seventy years!
>
> And yet, Sing on. While life renews
> Its morning skies, its evening hues,
> Still may you walk in rhythmic ways,
> Companioned of the lyre whose lays
> None—in this tuneless time—would lose
> At seventy years!"

This excellent edition of Austin Dobson's poems is a pleasure to possess and a joy to peruse.

Cyclopedia of Education. Edited by Paul Monroe, Ph.D. Vol. 4. The Macmillan Company, New York. $5.

Every new volume of this great work gives emphasis to what The Outlook has already said of its value in bringing together within easy reach for reference a vast range of information concerning a subject so closely related to all modern interests. History and biography, science, philosophy and religion, methods, statistics, institutions and laws, the family and the State, are all found in this universal intelligence office of education.

New Industrial Day (The). By William C. Redfield. The Century Company, New York. $1.25.

Labor futilely expended is a waste both of material and of human life. Mr. Redfield, the present Secretary of Commerce, himself a successful manufacturer, has written this book to show the possibilities of reducing this twofold waste. Such a reduction means more profit to

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the manufacturer, more wages and less toil for the worker, and cheaper goods for the consumer. Best of all, it means healthier relations between manufacturer, workman, and public. In the solution of the problem are involved such diverse questions as the tariff and the prevention of industrial accidents and diseases. Mr. Redfield leaves the details of scientific management to such writers as F. W. Taylor and H. L. Gantt. What he emphasizes is the necessity for the introduction of the scientific spirit into business management. There are many manufacturers and managers who would find the reading of this book a profitable investment of their time.

My Past. By the Countess Marie Larisch. G. P. Putnam's Sons, New York. $3.50.

The death of Rudolph, the late Crown Prince of Austria, has always been shrouded in mystery. That mystery is likely to be less if all the statements in Countess Larisch's just-published book may be believed. Many accounts, she says, have been written of the drama at Meyerling, where the Crown Prince and the Baroness Marie Vetsera were found dead.

> So-called eye-witnesses have given versions of the affair, and a tissue of lies has been woven around me in connection with the death of my cousin, the Crown Prince Rudolph. Hitherto I have not refuted the slanders circulated about me, as I deemed them unworthy of notice, but, as my oldest son shot himself on account of what he read in one of the lying books and my daughters' lives have been embittered by hearing so much that is untrue regarding the part I played in the drama, I have made up my mind to speak, after a silence of twenty-four years, and to acquaint the world with the truth as to what really happened before and after the tragedy of Meyerling.

Just how necessary it was to fill a rather thick book with a great many details concerning this catastrophe will be a question in the mind of the average American reader. But, if not as interested in that particular feature of the volume as he might be, the reader may be more interested in another feature, namely, the part of the book devoted to intimate reminiscences of the late Empress Elizabeth of Austria. Countess Larisch, a daughter of Duke Louis of Bavaria, is her niece. The present volume will doubtless receive wide reading, if for no other reason than because of the chance to view the private lives of an imperial family in Vienna and a royal family in Munich through the eyes of one intimately related to both.

Fundamental Christian Faith (The). By Charles Augustus Briggs. Charles Scribner's Sons, New York. $1.50.

Consisting in a critical exposition of the earliest creeds—the Apostles', the Nicene, and the Athanasian—this volume contends, as St. Jude exhorts, "for the faith which was once for all delivered unto the saints," even for their belief in the simultaneous resurrection of all the dead, and the ensuing judgment of all mankind, both the dead and the living, at the advent of Christ in glory. The point most stressed is the Virgin Birth of Christ, to which over fifty pages are devoted. On one tender point of strict orthodoxy Dr. Briggs goes over from ancient to modern theology—the extension of Christ's saving work beyond the present world to all who have not in this world deliberately rejected him—a doctrine which some thirty years ago brought the professors in Andover Seminary into a famous trial for heresy. Dr. Briggs is also constrained, as a critical scholar, to say that the Trinitarian formula in Matthew xxviii. 19 "comes not from Jesus." It can hardly escape notice that the "faith" which Dr. Briggs contends for is rather a *form* of faith.

Social Idealism and the Changing Theology. By Gerald Birney Smith. The Macmillan Company, New York. $1.25.

Poles apart from Dr. Briggs's view-point is Professor Smith's. He exhibits the fact of the ethical evolution that has taken place, and shows how an intelligent appreciation of it may promote the reconstruction of theology. The case is put thus: For many centuries ecclesiastical authority was a source of moral power. It has now, so far as held to, become a source of moral weakness, so that the Church has lost hold of a large section of society. In view of the moral challenge thus presented to the Church, the argument unfolds the ethical basis of the religious assurance essential to moral power, and the world's demand for the ethical transformation of theology. The ethical evolution here reviewed consists rather in an advance from tribal —*i. e.*, ecclesiastical or group ethics—to individual ethics, than from aristocratic to democratic, as Dr. Smith holds. His work is one to be read and pondered by all who realize the fact that the moral leadership of the Church is now at stake.

Youth and Life. By Randolph S. Bourne. Houghton Mifflin Company, Boston. $1.50.

Most significant essays on life can be described as autobiographical postludes. Mr. Bourne's volume, however, if we are to judge it by his age and not by his maturity, must be called a prelude. He writes of youth from his current experience, and of middle age as of some still distant haven. The unusual view-point of the essayist lends interest to a book of distinct value in itself.

Odd Farmhouse (The). By the Odd Farm-Wife. The Macmillan Company, New York. $1.35.

So many people have found rest and contentment in the country, and such a large majority of them have been moved to record the fact in book form, that readers of this kind of literature have grown a bit blasé. The present volume, written apparently by the American wife of an English author living in Kent, is interesting because of the novelty of the scenes described rather than from any very unusual merit in the way the subject of country life has been treated.

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MANY INVENTIONS

TO STOP INTERFERENCE IN WIRELESS

A DISTINGUISHED inventor, Dr. Michael I. Pupin, who is Professor of Electro-Mechanics in Columbia University, has invented a rotating armature or inductor which, it is confidently predicted by specialists and engineers, will immensely increase the practical usefulness of wireless telegraphy—one scientist at least (Professor Elihu Thompson) believes that it will make it possible to send wireless messages from New York to Yokohama or even around the world. In a recent lecture, Dr. Pupin (who, by the way, invented the Pupin coil system which has done much to extend the possibilities of the telephone) thus describes his invention and what he hopes it will accomplish:

The great difficulty with wireless communication has been that the electric waves weaken so that it is impossible to send messages many thousands of miles. Atmospheric conditions and other causes have limited wireless signaling to about 3,000 miles. By using balloons, Marconi sent messages 3,000 miles. Between land stations 2,000 miles has been about the maximum distance.

I have invented a device by which the electric current is put in inductive relation with a rotating armature of a motor. When a signal is received, it acts at once on the rotating armature, and the rotating feature serves to increase vastly the strength of the current and the magnetic power, thereby assuring greatly extended communication.

The rotator serves another purpose almost as important. It suppresses confusing signals. Take, for instance, a ship in the English Channel, a waterway where there is much interference in wireless communication brought about by the great number of ships and land stations using wireless systems. By the use of my invention a ship in the Channel could receive uninterruptedly and clearly and send with the same absence of confusion although one hundred ships and stations were signaling at the same time. My invention is an entirely new form of transmitting and receiving circuit.

FROZEN COAL SHAFTS

It was not until 1883, says the "Scientific American," when Poetsch invented the "freezing method," that Holland's coal fields became of any practical value. The coal is found in the province of Limburg, and, what is more, the two mines near Kerkrade in that province were the very first coal mines operated in Continental Europe in mediæval times. When, after 1860, the mining industry came to be more seriously considered, and several concessions had been given out by the Dutch Government, it was found that the coal layers could not properly be reached, for in every place, except in the two mediæval mines near Kerkrade, where coal is encountered immediately under the solid rock, there is a stratum of drift sand that contains great quantities of water. This condition of things made it practically impossible to build the shafts, which had to be of considerable depth, for the coal layers are encountered at a depth of from 300 to 1,000 feet. The freezing method, however, has successfully solved the problem, and Holland now has a flourishing mining industry. On the spot where the shaft is to be dug, from 25 to 30 borings are made down through the drift sand to the solid rock in a circle five feet larger in diameter than the projected shaft. Pipes are then sunk into these bore-holes, and through these is circulated, by powerful freezing machines, a chemical solution cooled down to minus 20 deg. Cent. In this way the drift sand containing the water is frozen as hard as a rock after the freezing machines have been working day and night for two months. In this frozen cylinder of sand a shaft is then dug and lined from bottom to top with strong segments of cast iron securely soldered together with lead.

THE ELECTRICAL AUCTIONEER

Auction sales are accompanied by a great deal of noise, and in order to do away with this, the "Scientific American" tells us, an electrical method has appeared in Holland which seems quite promising, and the sales are now carried on almost in silence. It is now applied to selling eggs by auction, according to the custom which prevails in the agricultural centers throughout the country in the weekly markets. Eggs are auctioned off in 2,500 lots, and on the new plan each bidder has a numbered seat with a push-button and wiring. The seller is stationed in front of a large dial having prices ranged around it from lowest to highest. There is also a large board containing like numbers which can be electrically lighted, and these are connected to the seats. After the proper announcement of the lot of eggs as to quality and weight, the seller starts the hand slowly moving around the dial. When at any figure, the buyer presses his button and the corresponding figure on the board

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lights up, and his number is registered by an annunciator. As the hand moves on, the next bidder can register a higher number, and so on until the bidding is finished. The method is said to work very well, and no doubt can be applied to all kinds of auction sales.

TEACHING INDUSTRIAL PHYSICS

President Richard C. Maclaurin, of the Massachusetts Institute of Technology, announces the establishment of a course that will be unique in educational institutions—one in industrial physics. This is the outcome of the need for men trained in physics for the solution of problems that present themselves to the industrial world. The new course is the outcome of a real need that has been voiced by President Theodore N. Vail, of the American Telephone and Telegraph Company, who has said that more and more business firms find it to their interests to undertake research in chemistry and physics, the direct relations of which to their specialties are not always obvious. And when one looks over the chemical problems of the day, it is evident that many of them are really in the field of physics.

The suggested option differs from those hitherto constituting the course in physics in requiring a less extended study of pure and applied mathematics and a fuller consideration of applied physics both in the lecture-room and laboratory. The study of applied optics, heat measurements, and electric measurements is greatly extended. Much time is devoted to theoretical and applied chemistry. A very considerable amount of study in mechanical and electrical engineering subjects is required, and electro-chemistry, pure and applied, and metallography, are likewise included. There is provided an exceptional equipment of instruments and apparatus of precision so that a large amount of accurate work can be done in the above lines of study.

In establishing the course the Institute is a pioneer, as it has been in so many other lines of technological education. It was the first school in the country to establish a course in physics at a time when there was no course leading to a degree in this study. In 1873 the Institute laid out a course that was comparable in extent and thoroughness to the courses leading to engineering or other professions. In 1882 the Institute established its department of electrical engineering, an outgrowth of the department of physics; and again in 1901 the parent department, anticipating the demand for men specially trained along the combined lines of physics, electric engineering, and electro-chemistry, established the first course in the country leading to a degree in electro-chemistry.

AEROPLANES FOR FOREST RANGERS

According to an article recently published, the Government is considering the use of aeroplanes as aero guards for the vast forests of the country. Superficial trials are said to have been successful to a point of conviction of the value of the aeroplane in this work, and it is reported that there are many officials who believe that the practical solution of protecting the timber lands of the country lies in the use of the flying-machines. "Fly," the journal of aeronautics, comments as follows:

> Owing to the precipitous character of the country in many parts it is impossible for an observer to see from one valley into another, and for that reason a fire may smolder and gain great headway before it is discovered. If an aeroplane were used, however, a column of smoke could be located almost immediately and the exact location of the fire given to the range patrol. If this matter has received serious consideration from the Government, further tests should be urged, and, if practicable, range stations should be provided with aeroplanes and operators at once. The season is now at hand when disastrous forest fires will sweep through the woodlands of the great Northwest. The cost of aerial scouts is so small compared to the enormous damage caused by these fires that, if the plan is at all feasible, machines should be put in service at once.

CEMENT THAT LASTS

In the making of cement modern invention has not surpassed or equaled the ancients. An exchange, commenting on a recent demolition by soil movement of a small section of Roman wall at Caerwent, in England, says that this is about the only way in which the Roman walls can meet a natural collapse, for practically they are otherwise absolutely enduring. There are several hundred miles of Roman wall still standing in England. "The secret of their permanence is the cement. We do not know the method of its composition, but it is far sounder than any modern cement. Indeed, when some part of such a wall as that mentioned has to be dislodged it is necessary to use dynamite. All that we know of Roman cement is that pounded tile forms a considerable element in it. For the rest, Roman walls were built with stone and tile from a cement bottom."

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BY THE WAY

A "denatured bar" is a feature of the new building of the Seamen's Church Institute in New York City. The bar is like that of the ordinary saloon, with polished mahogany, shining glasses, brass rail, etc., in cheerful evidence to the thirsty sailorman and his mates; but instead of hard drinks the "hornpipe sundae," the "raspberry life-preserver," the "Neptune frappé," and other palatable but non-alcoholic beverages will assuage Jack's thirst and keep his heels straight at the same time.

Dr. Simon Baruch, President of the American Association for Promoting Hygienic and Public Baths, in a recent address said that "baths present an educational factor that is far in excess of learning. A child, when clean, has respect for himself and is more responsive to law and order." Dr. Baruch urges the maintaining of school baths, as more important even than school gymnasiums.

The Panama-Pacific Exposition's official poster is the work of a young woman of Washington, D. C., Miss Clair Breckons, whose design was chosen from among several hundred competing posters, mostly by better-known artists. The successful poster will picture a goddess representing peace and plenty, with arms outstretched in welcome. There is said to be a suggestion of the influence of the post-impressionists in the design.

A reversal of the rule that it is never too late to mend is found in the case of a centenarian of Hartford, Connecticut, who, according to the "Watchman," lived a correct life up to the age of 100 and since attaining that extra-grand climacteric has been arrested six times for violating the excise law. Comment on this fact is respectfully invited from the originator of the saying, "As the twig is bent the tree's inclined."

Mr. Ernest Dressel North, in an address before the recent convention of the American Booksellers' Association, said that the collecting of fine books in this country has not kept pace with the gathering together of paintings, etchings, and other works of art. "There are fewer dealers in fine and rare books," he said, "in proportion to the population when we have 91,000,000 than when we had 44,000,000." This may be true, but collectors of fine books now spend more money on them than ever before—witness the sale of the Hoe library, and the steadily increasing prices of rare books.

Bad men who are sensitive as to the manner of the final expiation of their crimes should find the climate of Nevada congenial. In that State men condemned to death are given the choice between "a soldier's death" by shooting and the old method by hanging. Recently the first execution under the new law took place, and the condemned man not only chose to "die like a soldier," but refused to be blindfolded when brought before the rifles.

Sir William Treloar, ex-Mayor of London and something of a humorist, on returning home from a recent visit to this country said to a reporter that he "wished folks in America would not ask him any more for his opinion of the suffragettes. He was for giving them a ton of crockery every day and letting them get rid of superfluous steam by smashing the crockery."

Governor Sulzer, of New York, is an enthusiastic arboriculturist, of the amateur variety apparently. He said recently, as reported, "If I had my way I'd make every man in the State of New York plant a tree every month." As to which a newspaper correspondent comments: "We who live on the farm have always understood that it is practicable to plant trees only during the spring and fall." A palpable hit!

Turkish soldiers, says Mr. A. J. B. Wavell, an English traveler, play a curious game in which the players squat in a circle facing towards the center while one of their number, armed with a "rope's end," leaves his place and walks around outside till, choosing a victim, he hits him as hard as he can across the back. He then throws down the rope and runs once around the entire circle, trying to reach his place before his comrade, who picks up the rope and follows hotfoot, can catch him; if he is not caught, the victim seeks satisfaction elsewhere. The game produces great merriment.

"North River shad," so long an esteemed delicacy on the tables of New Yorkers, are now to be only a gustatory memory, it seems. Fishermen are abandoning their shad-poles in the Hudson, saying that the river is "fished out" so far as shad are concerned.

When Napoleon was in Moscow, says a recent book of travel, he stabled his horses in a church. "The Russian nation has long since forgiven his wild dream of conquest, but never has, and never will, forgive him for that act of sacrilege." The Germans also treasure a grudge against Napoleon for turning the Cathedral of Cologne into a barracks. Yet these acts were probably not intended to be sacrilegious, for another recent book says that "it is among the many things to the credit of Napoleon that, as soon as he came into power, he restored all the desecrated churches of Paris to their original uses as places of worship."

To those old-timers who crossed the Atlantic in the ocean greyhounds of twenty-five or thirty years ago, says Cook's "Traveler's Gazette," the "features" that are found on one of the newest ships sound like a fairy tale." Among the luxuries enumerated are a theater, a swimming-pool forty feet long, a promenade deck inclosed in plate glass, passenger elevators running through five decks, and hot and cold water in most of the staterooms.

A unique printing office, according to an article in the "American Printer," is "The Press in the Forest," on the State road near Springfield, Massachusetts. Here, in a large wigwam built by the proprietor himself, the "Woronoco Valley Calumet," a little magazine devoted to outdoor life, nature study, and Indian lore, is published. In fair weather the editor takes his printer's case outdoors and sets type for his magazine in the shade of a young hemlock.

A writer in the "Cornhill Magazine," describing "The Arab," says that one "cannot imagine a human being with greater ease and dignity of walk and mien than many of the professional beggars of Algiers. Their carriage is superb. If they wear rags, those rags are worn with at least the dignity of the stars and garters of an Englishman at a stately pageant. But the physique of the wearer is more than the dress. . . . Sometimes it is that of a Greek god. . . . An Arab cannot forget that he is a gentleman."

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